SIX ASSEMBLIES; OR, INGENIOUS CONVERSATIONS OF LEARNED MEN among the ARABIANS,

UPON

A great Variety of useful and entertaining SUBJECTS; formerly published by the celebrated SCHULTENS in *Arabic* and *Latin*, with large Notes and Observations explaining several peculiar CUSTOMS, MANNERS and IDIOMS of SPEECH amongst the Eastern People; whereby much Light is thrown upon many Passages of SCRIPTURE, both of the OLD and NEW TESTAMENT:

TOGETHER

With a COLLECTION of several PROVERBIAL SAYINGS among the *Arabians*, with an Explanation of their SINGULAR BEAUTY and PROPRIETY.

The Whole now *translated* into *English*, with Improvements.

By LEONARD CHAPPELOW, B. D.
Arabic Professor in the *University* of *Cambridge*.

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M,DCC,LXVII.

TO THE RIGHT HONOURABLE

LORD MAYNARD.

MY LORD,

PRESUMING on your Lordſhip's Candour, I flatter myſelf you will be ſo favourable as to excuſe the freedom I take in prefixing your name to theſe *Aſſemblies*. I ſhould not have done this, was I not ſatisfied, that being honoured by ſo worthy a name, they would meet with a more eaſy and gracious reception from the public. It may poſſibly be thought impertinent, ſhould I attempt to ſay any thing in regard to your Lordſhip's very amiable, religious character, which is ſo well eſtabliſhed, and ſo generally known to the world. How happy would it be for us, did all Gentlemen, thoſe eſpecially of Your Quality, take pleaſure in imitating ſo diſtinguiſhed an example.

THERE

DEDICATION.

THERE are many ſerious, good thoughts of our *Mahometan*, in the enſuing *Tracts*; ſuch as deſerve no little admiration; and ſuch, I am perſuaded, every well-diſpoſed Chriſtian will approve of, and think it no diſhonour to copy after for his own private uſe and advantage.

I am, my LORD,

Your Lordſhip's moſt obedient,

humble Servant,

LEONARD CHAPPELOW.

PREFACE.

THE Six *Aſſemblies* here offered to the Public, are part of thoſe *fifty* which were written in Arabic by *Hariri* of *Barſa*, a city in the kingdom of Babylon. His name at large is by the Arabians thus diſtinguiſhed, *Abu Mohammed Alkaſim Ebn Ali Ebn Mohammed Ebn Othman Al-Baſri Al-Hariri:* or, more ſimply, *Ebno-'l Hariri: The ſon of a ſilk-merchant.* The time of his birth was in the year of *Hegirah*, [i. e. *Mahomet's flight* from *Mecca* to *Medinah*] 446: of his death about 516, or A. D. 1122. *Aſſemblies* in Arabic are called *makamāton*, viz. *ſeſſions*, or *meetings*; ſuch particularly as were appointed by learned men to examine and diſcourſe on uſeful and edifying ſubjects. To each tract the Author aſcribes a name, taken from a remarkable place or city where you are to ſuppoſe the diſcourſe was held. For inſtance, that which hath the title of *Sananenſis*, intimates that it was the ſubject of a friendly ſociety at *Sanaa* in *Arabia Felix*. This *Aſſembly* [with ſeveral others] is opened under the feigned name of *Harith*, the ſon of *Hemmam*. The former ſignifying *an induſtrious man:* the latter, one who is *curious in obſerving* other peoples conduct of life. The province aſſigned to this perſon, is, to entertain you with the remarks he had made in the places through which he travelled; deſcribing them in an elegant manner, and in ſuch language as ſhews him to be a maſter of thoſe talents which are the ornament of a polite ſcholar. He takes occaſion to introduce an old man, by name *Abuzeid*, who preſents himſelf to him in every city: a perſon of ſo much art, wit, and

experience, as to aſſume what ſhape, or to appear in what poſture he pleaſed, agreeable to the circumſtances of time or place, or the humours of thoſe he happened to converſe with. The meeting with one of ſuch ſuperior qualities proves to be a very lucky incident: for from the diſcourſe that paſſed he receives many advantages, eſpecially thoſe which are inſtrumental in promoting the comfort and happineſs of life. To *his* taſte and humour the Author accommodates himſelf in the eaſieſt manner, paying the utmoſt deference to his judgement; eſteeming him as a rare, uncommon example, worthy of the moſt diligent imitation. This conduct exhibits to us a ſcene of much thought and prudential contrivance: for with greater ſecurity to himſelf, and with leſs odium from the public, he acts the part of a general Cenſor; he ſatyrizes the vices of thoſe men, which he perceived were growing to an high degree of inſolence: no method, in his opinion, being ſo proper as that which he purſues, to bring about a general reformation, and which is the great point he ſeems to aim at.

The character which *Ebn Chalican*, an Arabian, [who died A. D. 1281] in his hiſtory of *Famous Men*, draws of *Hariri*, is very ſingular and excellent. He deſcribes him as *the moſt learned man of the age; peculiarly happy in the compoſition of his Al-makamah; written with ſo much ſpirit and elegancy, that there you read the language of the Arabians in it's higheſt perfection; you are acquainted with their particular forms of expreſſion, their proverbs, and the moſt intimate terms contained in the Arab tongue.* The natural and valuable endowments which he was poſſeſſed of, were the extraordinary gift of Providence, to make, as it were, ſome compenſation for the ſhortneſs of his ſtature, and the deformity of his countenance: both which were ſo remarkable,

that

that he was an object of contempt to those who were ignorant of his virtuous accomplishments. An instance of this we have from the account of a certain stranger, who being informed of his great abilities, determined to pay him a visit, with a view of receiving from him some useful and edifying instructions. But as soon as he came and cast his eye upon him, his warm expectations grew cool, and all his hopes were immediately frustrated: for the very sight of that mean, uncommon figure, in which he appeared, altered his opinion, and gave him such a distaste, that far from the thoughts of any improvement, his resentment was so quick as to despise him to the lowest degree. But yet to indulge his curiosity, as if nothing that he could deliver would be of any moment, he desired him to dictate what would be worth his attention. To which *Hariri* consented, and made this reply in verse:

Thou'rt not the first night-wand'rer,
Deceiv'd by treach'rous moon-light:
Nor the first starv'd Purveyor,
Pleas'd with the spacious surface
Of dunghill's outward verdure,
The greedy eye attracting:
When all within is nauseous.
In choosing a companion,
Thy choice, I find, directs thee
To one of diff'rent aspect;
For I am like old Moaïd,
Deform'd in ev'ry member.
Hear then what I shall dictate;
But let thine eye not see me;
For prejudice will frustrate
The wisest, best instructions.

At this unexpected answer the stranger retired in much confusion.

In the verses above *Hariri* alludes to what was commonly mentioned as a proverb, viz. *You may hear Moaïd, but not look on him:* intimating, that

a great and noble ſoul may be lodged in a little, deformed body. For it is reported of him, when he had met with ſome contemptuous treatment from *Nooman* king of the *Hirenſes*, becauſe he was a dwarf in ſtature; with great ſedateneſs and coolneſs of temper he made this wiſe reply: *The real eſtimate of man conſiſts in two ſmall things belonging to him, The heart and the tongue.*

The inſtructions which are dictated in the following piece, &c. and the rules laid down for the good conduct of life, are ſhort and conciſe: and indeed conſidering the ſmallneſs of the Tracts, they could not be otherwiſe. But you will find them delivered in ſuch nervous, ſtrong terms, that they cannot but ſtrike the imagination, and have a very powerful effect on the mind of every ſerious, well-diſpoſed reader. The follies and exceſſes, in which the unthinking part of mankind indulge themſelves, are expoſed in a decent, proper manner. You ſee the genius of a prudent, diſcreet Satyriſt, without that unbecoming language, which offends a tender, chaſt ear. The beauty of any virtue, every body knows, appears to greater advantage, and ſhines in a brighter luſtre, when the deformity of the oppoſite vice is repreſented to you by way of contraſt. This is the method our Author purſues; and a very commendable one we muſt allow it: for by this repreſentation our thoughts are more ſenſibly affected, and raiſed to the higheſt admiration of ſuch ornaments as ſet off the one, and fall to the loweſt opinion of that baſeneſs which accompanies the other. For inſtance, when he would ſhew the folly of that perſon who thinks himſelf very ſecure, ſo long as he carries on his villainous intrigues, and eſcapes the view of the world: not apprehending that his deepeſt ſecrets are diſcovered by a ſuperior power:—How affecting is the manner of his addreſs to ſuch a ſelf-deceiver! viz. *So artfully contrived, as thou imagineſt, are*

thy actions, that even thy neighbour is ignorant of them, when at the ſame time thou art expoſed to the eye of thy great Obſerver. *Thou art very ſolicitous that thy ſervant ſhould know nothing of thy projects, when the moſt private deſign is public to thy* Maſter. From hence we learn that human nature, though ſadly corrupted, give it but time and leiſure to conſider and look into itſelf, ſoon diſcovers it's own weakneſs and imperfections, as well as thoſe of other men's: and that when once it begins to be truly ſerious, it muſt be the ſame, in many reſpects, in all people of what country or profeſſion ſoever. A farther and more advantageous inſtruction occurs to us, that there is a principle implanted in us, ſo excellent in it's kind, and ſo worthy of our Creator's divine power, that ſome pains muſt be taken, violent meaſures uſed, before we can totally efface that beauteous image, which notwithſtanding the ſtrongeſt oppoſition, is ever ready to repreſent itſelf to us. By a juſt and unprejudiced way of thinking we ſhall be able to diſcover that our rational endowments are not given us with a liberty to abuſe them by exceſſes of any kind: and that doing injury to theſe, is doing injury to human nature, as well as our gracious Benefactor. Such without queſtion were the ſentiments of the Author of the *Aſſemblies:* whoſe cool, virtuous thoughts directed him to expoſe, and if poſſible, to correct, the common and popular errors, which occaſion ſo much diſturbance and confuſion in the world. That his hopes and expectations of happineſs did not center *here*, is evident from the queſtion he puts to the unthinking Senſualiſt, viz. *Is thy grave to be the dormitory, where thou art only to lie down, and take thy noon-day repoſe? What anſwer wilt thou make when called to a ſtrict examination? At thy departure hence, when thou ſhalt return to God, and appear at the bar of his juſtice, Who ſhall be*

an

an advocate to plead for thee? Here let me aſk, Shall not this *Mahometan* riſe up in judgement againſt thoſe ſelf-opinionated reaſoners, who would make you believe, they want no farther inſtructions but what their own faculties ſuggeſt; and that without any advocate they are able to plead their own cauſe even before God himſelf. Our Author, by the religion he profeſſed, as the *Alcoran* taught him, believed in Jeſus Chriſt, ſo far as he was a great Prophet ſent by God: and no doubt but the prejudice of education hindered him from carrying his belief higher. Had he been bleſſed with the ſame opportunities of knowing the doctrines of Chriſtianity, which our modern unbelievers are favoured with; I am perſuaded he would have diſtinguiſhed himſelf as a faithful and ſincere convert; that he would have lived and died a Chriſtian in the beſt and trueſt ſenſe. The moral precepts which he gives in the following Tracts are delivered with ſuch conſideration and judgement, ſuch ſerioufneſs and piety, that every reader muſt ſurely be convinced, his attention was not to amuſe only, but to teach the ignorant, to reform the vicious, and to eſtabliſh thoſe principles, which, if improved as they ought to be, might be greatly inſtrumental in promoting both the preſent and future happineſs of mankind.

I muſt not conclude this Preface without acquainting the reader that this *Aſſembly*, entitled *Sananenſis*, was firſt tranſlated and publiſhed by the learned *Golius* with the Arabic and Latin verſion, and with only a few notes, at *Leyden*, in 4to, 1656; but re-publiſhed with much larger notes, by that great Maſter of Arabic, *Albert Schultens*, at *Franequer*, 4to, 1731. To which he added five more, purſuing the ſame method that he took in the firſt, of explaining difficult paſſages from the Scholiaſt, &c.

My attempt to tranſlate thoſe which are publiſhed, will, I hope, in ſome meaſure be not only acceptable, but inſtructive to an Engliſh reader; for he will ſoon be convinced that notwithſtanding our Author was a *Mahometan*, yet he had thoroughly ſtudied the prevailing force of human paſſions; and that he was maſter of very rich talents, ſufficient to expoſe the follies and vices, to which mankind in general, of all profeſſions whatſoever, are by nature too much inclined.

The Arabians are remarkably diſtinguiſhed for many wiſe and ſententious expreſſions: I have therefore ſelected ſome of their *proverbs* which I find interſperſed in the *Aſſemblies*; and have occaſionally explained ſeveral Texts of Holy Scripture.

TESTI-

TESTIMONIA DE HARIRÆO.

HARIRÆUS HIZJRÆ, *id eſt*, Refugii Muhammedici, *anno* 446 *natus*, 516 *denatus*, *eo vixit ævo, quod politioribus inter Arabas literis plurimum floreret. Eamque in hiſce ipſe promeruit laudem, ut earundem in Aſia & Africa ſtudioſis in præſentem exinde diem commodior vix alius habeatur Author, à quo proprietatem linguæ, ſimulque copiam ac elegantiam addiſcant.* Golii Præf. *ad Conſeſſum primum.*

Scriptor ille ſemper novus, ſemper recens, ea polluit vena, quæ uſque et uſque inter manandum creſcat, ſeque ipſa ditior jugiter, uberiorque evadat. Nihil propterea legiſſe, nihil intelligere inter eruditiores Arabes cenſetur, qui Haririum *non contriverit, ac velut in ſuccum & ſanguinem converterit.* Schultens Præf. *ad Conſeſſum quartum.*

Hariri *compoſa un ouvrage ſous le tître de* Mecámat *lequel eſt eſtimé un chef d' œuvre d' éloquence Arabique. Il contient cinquante diſcours, ou eſpeces de déclamations ſur differens ſujets de morale, & chaque de ces diſcours porte le nom du lieu où il a été recité,* Herbelot Bibliotheque Oriental, *in voce* Hariri.

SIX

SIX ASSEMBLIES,

OR,

INGENIOUS CONVERSATIONS.

ASSEMBLY I.

ENTITLED

SANANENSIS.

HARITH the ſon of *Hemmam* hath tranſmitted to us the following Aſſembly.— Having *mounted* my *travelling camel* and the courſe I purſued carried me a great diſtance from my *native friends*; I was reduced to a *neceſſitous condition*. The *viciſſitudes of fortune*, like the boiſterous waves of the ſea, when they diſtreſs the ſhipwrecked mariner, with the ſame ſwiftneſs as an arrow diſcharged from a bow, preſſed upon me with ſuch an impetuous force; clouded me with ſo much error and confuſion, that they *haſtened my paſſage* as far as *Sanaa* in *Arabia Felix*. When I entered the city, my *pockets* were *exhauſted*; my *poverty* very *remarkable*; not having ſo much as one day's ſuſtenance left, nor a ſingle morſel in my bag. In ſhort, my bowels, for want of refreſhment, were ſo contracted, that I was like an old manſion-houſe without any furniture; ready to fall by every blaſt of wind. You might compare me to a decayed leathern quiver, or a ſhepherd's ſhrivelled pouch; which being empty of proviſions, he ſhakes and expoſes to the open air. This demand of an immediate ſupply obliged me, like an impotent, wild ſtroller, to paſs through every part of the city. In my circuit

from one ſtreet to another, I moved as a bird, which flies ſwiftly round the ſurface of water, with a deſire to drink, but yet afraid to attempt it. My footſteps, in the ſeveral avenues where I directed my courſe, reſembled thoſe of an herd of cattle; when to ſatisfy their hunger, or to quench their thirſt, they eagerly preſs forward to the paſture, or place of watering. Mine eyes *entertained themſelves* without any reſtraint, like darts piercing through every part of *my excurſion*. My intention was to find out a perſon of ſo much honour and generoſity, that I might communicate to him with the utmoſt freedom the circumſtances of my diſtreſs: — or, if I failed in that point, a man of letters; whoſe agreeable countenance might diſſipate my anxiety, which was ſo grievous, that it hindered me almoſt from taking my breath: and whoſe elegant converſation might *afford* me ſome pleaſing refreſhment. During this contemplation, I found I was advanced even to the extremity of my circuit; the ſeveral inquiries I made, int he tendereſt manner I was able, proving ſo auſpicious, as to conduct me to a numerous aſſembly of men, crowding one upon another, and raiſing their voices in much weeping and lamentation. Having forced my way through this multitude, (with the ſame difficulty as if I was entering into the center of a thick wood,) to know the cauſe that drew ſo many tears from their eyes; in the midſt of the circle I eſpied a perſon of a lean, meagre viſage, furniſhed with all the *apparatus* neceſſary for a religious itinerant. The words that he ſpoke were uttered in the ſame complaining accent that you hear at a funeral; in ſome meaſure reſembling the tremulous, tinkling ſound of a *bow*, as ſoon as the arrow is diſcharged. The ſentences he pronounced were delivered in rhymes, and with ſuch exquiſite ſweetneſs of language, that one might call them *rhymes ſet with jewels of eloquence*. And the reproofs he expreſſed, ſo full of ſatyr and threatning ſeverity, that they affected the ears of his audience to a great degree. The croud that ſtood round him

conſiſted

conſiſted of various ranks and orders of people; ſo cloſely united, that you might compare them to an halo, or circle about the moon; or, to the flowers of palms, or fruits of dates; which like fœtus's for a while lie concealed in the grand repoſitory of nature. It was with no little pains I advanced nearer him, that I might be edified from his *ſalutary inſtructions*, and collect ſome of his ſtriking *obſervations*. I then heard his voice diſtinctly, when he had raiſed it to the higheſt pitch; ſpeaking with the ſame degree of volubility and eagerneſs, as when the ſwift courſer runs and contends for the prize in the Circus. The words that he uttered were ſeemingly an *extempore oration*; flowing from him with ſuch eaſe as to require no premeditated thought; but in ſo loud and clamourous a tone, as one hears from a camel, when bit with the ſtinging Breez.

To his audience he thus addreſſed himſelf: — O thou, of what ſtation or rank ſoever, who without the leaſt reſtraint indulgeſt thyſelf in thoſe paſſions which the petulant inſolence of youth is ever ready to ſuggeſt; and by a cloſe attention to the importunate exceſſes of luſtful pleaſures, art as much diſordered in mind with the ſplendor of thy happineſs, as one, who by keeping his eyes for a long time fixed on the brightneſs of the ſun, is affected with dizzineſs, and deprived even of ſight. Thou, I ſay, who *ſuffereſt thy thoughts* to be tranſported with vain and falſe imaginations: who like a ſtubborn, refractory horſe, that ſhakes his rider, not yielding to the check of his rein, ruſheſt headlong into *thy follies*; deviating from what is right, with a ſtrong propenſity to thy *ludicrous*, criminal converſation: How long wilt thou ſeduce thyſelf by conſtantly perſiſting in error, and indulge thy vicious taſte by tranſgreſſing the rules of truth and juſtice? How long wilt thou labour to riſe to the utmoſt height of pride and vain glory; and not ceaſe to engage in ſuch wanton, effeminate pleaſures, as divert the mind from whatever is of any ſerious moment? by this obſtinacy of temper thou art con-

tending with one who is thy *ſuperior*, and hath an abſolute command over thee. Thy diſhonourable conduct makes thee ſo audacious as to live in oppoſition to him, from whom no ſecret is concealed. So artfully contrived, as thou imagineſt, are thy actions, that even thy neighbour is ignorant of them: when at the ſame time thou art expoſed to the eye of thy great Obſerver. Thou art very ſolicitous that thy ſervant ſhould know nothing of thy projects, when the moſt private deſign is public to thy Maſter. What? art thou ſo weak as to ſuppoſe the moſt proſperous condition will be of any advantage, when the time is drawing near for thy departure out of this world? will the richeſt treaſures be able to deliver thee, when thy own works have occaſioned thy deſtruction? Or, thy repentance make ſo full a ſatisfaction, as to anſwer all thoſe queſtions that will be demanded of thee, concerning the numerous *errors* thou haſt been guilty of? is it thy opinion that they who have been thy *companions*, though never ſo many, and their affections never ſo ſtrong, can be of any ſervice to thee at the *day of Judgement*? Let me adviſe thee to *rectify* thy progreſs, and without delay to think of ſome remedies that may remove thy diſtemper, and check the *impetuous courſe* of thy tranſgreſſions. This may be done by laying a reſtraint on the ſoul, and confining it's extravagant motions within juſt and proper limits; becauſe it is the moſt powerful enemy thou haſt to engage with. When death gives the fatal ſtroke, is thy laſt period then determined? what preparation haſt thou made for that ſolemn time? thy grey hairs are monitors ſufficient to poſſeſs thee with an awful terror. And what excuſes wilt thou form in vindication of thyſelf? is thy grave to be the dormitory, where thou art only to lie down, and take thy noon-day repoſe? what anſwer wilt thou make, when called to a ſtrict *examination?* at thy departure hence, when thou ſhalt return to God, and appear at the bar of his juſtice; who ſhall be an advocate to plead for thee? thou haſt lived long enough to awake

out

out of ſleep. But inſtead of vigilance, thy time hath been conſumed in a voluntary ſlumber. The beſt advice to reform thee hath not been wanting; but this thou haſt obſtinately *reſiſted*. Examples of the moſt engaging nature have been propoſed for thy imitation: but ſuch a degree of blindneſs haſt thou indulged, as not in the leaſt to be affected by them. Truth and righteouſneſs have appeared to thee in their ſimple, naked dreſs: but to oppoſe and diſpute againſt them, thou haſt *exerted* the utmoſt of thy power. Death hath given thee frequent calls to recollect thy actions: but to ſo little purpoſe, that thou art deſirous of having no remembrance of them. To communicate to the relief of other men's indigent circumſtances, thou haſt been favoured with all the opportunities imaginable: but theſe thou haſt greatly neglected. Thy love of money hath been ſo ſtrong and prevailing, that to the beſt and wiſeſt inſtructions, both of the Coran, and the traditions of our anceſtors, concerning religion and ſubjects truly divine, (which ſhould be valued as the higheſt treaſure:) thou haſt given the preference of heaping up abundance of riches. And to gratify thy pride, thou hadſt rather diſtinguiſh thyſelf by raiſing a ſtately, expenſive building, than by doing a ſingle act of beneficence and charity. In thy travelling expeditions, ſo far from being conducted by one who would ſhew thee the right way; thou chooſeſt to take a different courſe, and appear as a ſtarved mendicant, a common beggar for an alms: and to be pointed at for wearing a looſe, flowing garment, rather than to merit a reward by performing ſome buſineſs of weight and importance. Thy heart is ſo immoderately fixed on receiving large and valuable preſents, that they influence thy affections more than the ſtated ſolemn *times of prayer*. And trafficking for *dowries*, to be paid at certain times, and on certain conditions is more eligible with thee, than the appointing any ſeaſon for charitable diſtributions. So great an Epicure! that thou haſt a ſtronger reliſh for taſting variety of diſhes, ſerved up in different

forms and colours, than for entertaining thy ſelf with devout and heavenly meditations. Such a lover of fooliſh jeſting, that cuſtom hath made it more familiar to thee than even reading the Coran. Thou art ready enough to command others what is juſt and equitable; but thy ſelf remarkable for violating things ſacred, and doing that which is ſtrictly forbidden. And whatever is of vitious infection, thou canſt eaſily diſcourage: but doſt not preſerve thyſelf pure and free from it. Thy counſel to others, is, to keep at the greateſt diſtance from injuſtice; when with the ſtrongeſt paſſion thou even luſteſt after it. And as to men, thou art more afraid of *them*, than thou art of God; who ſhould be the principal object of thy fear. He then ſpoke in verſe:

Curſe *on the man, whoſe* eager mind *is fix'd*
On preſent worldly proſpects:
Mov'd with exceſſive paſſionate deſires,
His reaſon's quite abandoned.
Did he but know the world's true eſtimate:
'Tis ſmall, not worth purſuing.

His voice, which he had uttered in a very high ſtrain, now *ceaſed:* and the *flow of tears*, which he diſcharged in great abundance, being dried up; he gathered his outer garment under his arm, and fixed his ſtaff in the travelling poſition. But when the crouded audience, whoſe *eyes* were intenſly *fixed* on him, perceived that he was changing his poſture, and *making a motion to riſe and remove from his place*; every one of them put his hand into *his pocket*, and made him *large preſents*, addreſſing him in this manner: Whenever thy neceſſities make their demand; or when thou art diſpoſed to ſupply thoſe of thy friends and companions; keep this in reſerve to lay out as thy judgement directs. Having received their generous offerings, he looked upon them with his eyes contracted in ſuch a manner, as if he was aſhamed to be enriched with ſo large a bounty: returning them thanks in the higheſt expreſſions of gratitude. His

deſign

deſign was to withdraw himſelf from them ſo as they might not know what courſe he intended to purſue. And he gave a ſtrict charge to thoſe who would have followed him, to go, ſome one way, ſome another, on purpoſe to keep them ignorant where the place of habitation was, to which he ſhould retire. But *Harith* the ſon of *Hemmam*, notwithſtanding that injunction, gives this account of himſelf: *viz.* Being determined to know his motions, I followed him at a proper diſtance, diverting mine eyes in ſuch a manner that he ſhould not ſuſpect my deſign. I obſerved every ſtep he took, with ſuch care, that he could not poſſibly ſee me, till at laſt he came to the point he was aiming at: and that was a cave, into which he made a quick and precipitate entrance. I indulged him in his own way without interruption, till he had put off his ſhoes, and waſhed his feet. Then ruſhing haſtily upon him, I found him ſitting over-gainſt one who was his diſciple, entertaining themſelves in much ſatisfaction, with bread made of the fineſt flour, with a roaſted kid, and a veſſel of wine before them. —— Oh, ſir, ſaid I, is it here I find you? is that the place where all your doctrine terminates? is this to be the ſubject whenever your name is mentioned? At this unexpected ſurpriſe his voice faltered; his ſpirits ſunk; he ſighed and groaned in hollow, deep ſounds, and was very near breaking out into the higheſt extreme of anger and fury. He looked upon me with ſuch a ſevere ſtern countenance, that I really apprehended he would ſhew his reſentment by ſome very great *inſult*. But as ſoon as the fire, which he had kindled within him, was abated, and the flame, ready to break out, extinguiſhed; he repeated theſe verſes:

T' appear in robes of *richeſt* ſable,
With all the ornaments of ſplendor,
In hopes *of eaſe and full enjoyment,*
Was once my large, ambitious proſpect.

T' accumulate the vileſt treaſure,
My dext'rous hook was always ready.

I caſt my net, and took *the* refuſe,
As well as fiſh of choiceſt value.

My private judgement was devoted
To the ſeverity of fortune:
For by my reſolute evaſions,
I forc'd my way through dens of lions.

Not that I fear'd the artful projects
She form'd to flatter and deceive me:
Nor did I dread her frowns, or tremble,
Whene'er ſhe ſhook her rod of vengeance.

My ſoul, tho' eagerly purſuing
Variety of life's enjoyments,
Did not divert me *to ſuch objects,*
As would have ſacrific'd mine honour.

But had th' unerring ſcales of juſtice
Been poiz'd impartially by fortune;
To men of vitious diſpoſitions,
Dominion ſhe'd ne'er entruſted.

Having expreſſed himſelf in this elegant poetry, he invited me to come near them and partake of the entertainment: but I refuſed his invitation, neither did I chooſe to make a longer ſtay. I then with all the earneſtneſs imaginable, ſignified both by mine eyes and countenance, turned haſtily to his diſciple, and ſaid; I conjure thee by the almighty God, (to whom thy ſolemn addreſſes are made to defend thee from evil) that thou ſatisfy me, who this perſon is? Without any heſitation he immediately anſwered me; This is *Abuzeid* of *Serugium*, truly diſtinguiſhed by the titles of *The Lamp of ſtrangers*, and *Crown of the learned*. After this I retired to the place from whence I came, being affected with the higheſt admiration of the incidents I happened to meet with.

NOTES

NOTES

ON

ASSEMBLY I.

ENTITLED

SANANENSIS.

PAG. 1. *Mounted.* The Arabic language is ſo full and expreſſive, that the verb which is uſed in this place ſignifies, *to travel with a male camel when fit for the rider.*

Ib. *Travelling Camel: gáribo-'l-igterábi*, literally, *the back of my Camel, in order for a journey.* You obſerve here how the two Arabic words in ſound correſpond with each other. This method is purſued through the whole aſſembly. I ſhall not trouble the reader with many inſtances of this kind: nor ſhall I imitate the author in my tranſlation. To attempt it, might be looked upon as a piece of pedantry: and indeed our Engliſh tongue will not admit of it. His deſign is ſo far laudable, as by this means one ſees how great a genius he had for the poetry of his own times, and how extenſive and copious is the Arabic language.

Ib. *Native friends:* expreſſed elegantly in the original, viz. *al-atrábo:* ſuch as are deſcended from the ſame *torâb: ſoil* or *earth.* In reference to which is the Arabic for a *neceſſitous condition:* viz. *al-mátrabah:* becauſe poverty makes a man cleave to *the earth*, or *duſt.* From hence is that form of imprecation among the Arabians: "Let both thy hands *be filled with duſt.* i. e. May nothing good attend thee!"

Ib.

Ib. *Viciſſitudes of fortune, haſtened my paſſage, táw wahat bi tahwáyibo-'l-zámani: Fluctuarunt me fluctus fortunæ.* There is a peculiar beauty in the Arabic. For the radix *taha* is applied not only to *floods*, but to the uncertain motions of an arrow when diſcharged: and to any *confuſion*, or *error* that happens to us. Theſe ſeveral interpretations are hinted at in the verſion.

Ib. *Sanaa*, the metropolis of *Arabia Felix*; once a royal city built in a very artificial manner, as the word itſelf denotes, viz. *To form any thing with art and induſtry.* Like *Damaſcus* it was enriched with variety of trees and waters.

Ib. *My pockets exhauſted: cháwiyo-'l-wifádi, vacuus loculos. cháwa* denotes *an empty houſe, ready to fall:* and *the belly contracted for want of victuals. wifádon: leathern quivers: ſhepherds bags.*

Ib. *My poverty remarkable: bádiyo-'l-infadi: conſpicuus inopia:* literally, *taken notice of for my ſhaking.* Intimating ſuch poverty, as when a traveller, his whole viaticum being ſpent, *turns and ſhakes his bag.*

Pag. 2. *Entertained*, &c. Arab. *I foraged through the paſtures of my vibrations*, i. e. as the ſcholiaſt writes, "Thoſe places where mine eye by contemplating fed, or entertaining itſelf with the utmoſt freedom:" Or, where mine eye as I paſſed, took a quick view like the vibrating motion of lightning. This correſponds with the Latin, *vibrans intuitus: nictantia fulmina: nictantes oculi.* The Arab. Poet, cited by *Tebrizius* in alluſion to that liberty which the eye indulges in making proper obſervations; particularly ſuch as have regard to thoſe who are lovers of riches, and envy others who are richer than themſelves; gives us this elegant ſatyr: [Notes on *Abu Temmam*'s Hamaſa, or *warlike fortitude*; conſiſting of a large collection of poetry, from ſeveral poets both before and after the time of *Mahomet.*]

Feed but thine eyes with freedom round his tents;
The only objects that preſent themſelves,
Are wealth and envy.

Ib.

Ib. *Excurſion:* Arab. *In my going and returning:* or, *through the ſpaces of my morning and evening forage. To go out in the morning, and return in the evening,* is the ſame with the Arabians as *regularly to diſcharge all the offices of life.* They apply thoſe words to a farther uſe, in deſcribing the reſemblance of a ſon to a father: *viz.* "He does not forſake him either *morning*, or *evening.*" This phraſe of *going* and *coming* is uſed in Hebrew to ſignify the happineſs that attends obedience to divine commands: as *Deut.* xxviii. 6, 7. "Bleſſed ſhalt thou be when thou *comeſt in*, and when thou *goeſt out.*" It is likewiſe applied to the incapacity both of old age and youth. "I can no more *go out*, and *come in*, ſaith *Moſes*, ch. xxxi, 2. *i. e.* I am now entered into the laſt ſtage of life, and therefore no further ſervice can be expected from me." And when it pleaſed God to give him warning of his death, ch. xxvii. 16, 17. he made this requeſt, "Let the Lord ſet a man over the congregation which may *go out* before them, and which may *bring them in.*" On the contrary, *Solomon* 1 *Kings* iii. 7. addreſſes himſelf to God in theſe words; "Thou haſt made thy ſervant king; I am a little child, I know not how to *go out*, or *come in.*" *i. e.* My youth and want of experience are ſuch, that I am not capable of diſcharging the duties which are incumbent on ſo high a ſtation.

Ib. *Communicate*, &c. The Arabic is ſo expreſſive as to intimate, *To whom I might ſhew the ſkin of my face, which by my frequent cuſtom of petitioning for ſubſiſtence had changed it's natural modeſt complexion, like a ſilken garment that by long uſe is grown thread-bare, and loſt all it's former beauty.*

Ib. *Afford*, &c. Arab. Who from ſome place or other might fetch me water to quench my parching thirſt.

Ib. *Apparatus*, &c. viz. *A linen garment, a roſary with beads, to take the number of prayers, a ſtaff, a cup*, &c.

A bow: mirnánon: from *rána, to make a tinkling ſound.* To which the poet *Ibn El-Roumi* alludes, ſpeaking of the mutual effect of love;

So

So ſtrong the influence on her lover's thoughts!
That loud's the am'rous ſound of his complaints.
But when affected with this anxious pain,
In mutual compaſſion ſhe laments.
Like the ſtrong bow that wounds the tim'rous prey;
In ſympathy you hear it's rattling noiſe.

Pag. 3. *Inſtructions:* Arab. That I might requeſt of him a torch, or fire to ſupply my focus; or, kindle *mine* from *his* fire.

Ib. *Obſervations.* Arab. *Singular jewels*; or, *particles of gold*; ſuch as in pearls are inſerted between each ſtone, to increaſe both their beauty and value.

Ib. *Extemp. irtegálon: Orations or verſes delivered extempore*; from *rágala, pedibus adſtitit:* [*ſtans pede in uno.*]

Ib. *Loud*, &c. The ſcholiaſt *Tebleb* obſerves that *ſhakáshiko*, uſed here, implies ſuch a redoubled braying noiſe as a ſtallion camel makes when in high ſpirits, with the utmoſt ſtretch of his lungs; and that from hence Orators, by dilating and diſtorting their mouths, are called *Maſters of the lungs.*

Ib. *Suffereſt*, &c. The original here is expreſſed in the eaſtern ſublime: viz. *Thou who letteſt the garments of thy pride hang looſe:* alluding to the *fooliſh pride* of thoſe days [Arab. *chala: ſtulte ſuperbire*] of wearing a flowing train that dragged and ſwept the ground: a faſhion too much adopted by our Engliſh ladies.

Ib. *Thy ſelf, thy thoughts, thy follies, thy ludicrous*, &c. inſtead of which, the Arabic is, *himſelf, his thoughts, his follies, his ludicrous*, &c. *viz.* Thou who *ſuffereſt himſelf*, &c. This tranſition of perſon is peculiar to the eaſtern tongues, and we find it frequently in holy ſcripture: as *Job* xviii. 4. He teareth himſelf in his anger, for, *thou teareſt thyſelf*, &c. We meet with ſuch paſſages in the *Pſalms*; particularly in that remarkably divine compoſition of the 104th. *viz.* Thou, O Lord, *art very great — art clothed — who covereſt — who ſtretcheſt*, but in *ỳ*. 3, &c. *Who layeth* the beams — *who maketh* the clouds — *who walketh* — *who maketh*

maketh his angels — *who laid* the foundation, and in ℣. 6, &c. *Thou coveredſt* it — at *thy rebuke*, &c. This change is obſervable through the whole Pſalm. From which I think we may draw this concluſion; That the way of reading, or ſinging, this and other *Pſalms* of the ſame kind, was for the greater ſolemnity by voices alternate. Vid. *Pſ.* xviii. 25, & 145.

Pag. 4. *Superior*, &c. Arab. *Who takes faſt hold of the forelock. i. e.* To whoſe [God's] power and dominion thou art as ſubject, as a ſlave, or a beaſt is to his maſter, who lays hold on, turns and directs them which way ſoever he pleaſes.

Ib. *Errors*, &c. Arab. *When thy foot by ſtumbling hath deceived thee.* A phraſe that we often read in ſcripture, relating to unſteddy ſinful conduct. *Pſal.* xxxviii. 16. *When my foot ſlippeth, they magnify themſelves.* On the contrary, *Job* xxiii. 11. *My foot hath held his ſteps.* Correſpondent to which is *Mahomet*'s petition, *Alcor.* iii. 147. *Lord, pardon our offences, and ſtrengthen our feet.*

Ib. *Companions:* Arab. A ſociety, properly ſpeaking, of ten men, ſupported by unjuſt means, and dividing the ſpoil, by caſting lots into ten portions. Theſe portions are named *a'ſhâron*, and the ſociety itſelf, *ma'ſharon.*

Ib. *Day of Judgement.* Arab. *When the time or place of the aſſembly ſhall conſtrain thee.* In the lxiv ch. of the *Alcoran* ℣. 10. we read, "God will gather you together at the day of the *congregation*; [the laſt Judgement] *that* being the day of *mutual deceit:* [from which the chapter takes it's title] ſo called, ſay the Arab. Commentators, *Gelaleddinus* and *Jabias*, becauſe the believers [*Mahometans*] ſhall then defraud the Infidels [ſuch as do not believe in *Mahomet*] by taking thoſe ſeats in Paradiſe, together with their families, which they would have poſſeſſed, had they been of the number of the faithful. Theſe ſhall have their portion in Paradiſe; thoſe in raging fire.

Ib. *To rectify*, &c. Or, as the words intimate, To take

take the ſame ſteps as if thou wert going to a ſacred ſolemnity at the temple of *Mecca*.

Ib. *Impetuous courſe:* Blunt [*ſhabátan*] *the edge* of thine iniquity. A remarkable figure, as *Schultens* writes: for the word denotes *a ſharp-pointed ſpear*; and particularly, *the ſting of a ſcorpion.* Not only wicked and unrighteous men, but virulent expreſſions, or facts, are by the Arabians compared to ſcorpions.—When they would deſcribe a perſon of an infamous character, they ſay, *His ſcorpions creep*, i. e. avoid him as much as poſſible; for if you aſſociate with him he will do you ſome ſecret miſchief.

Ib. *Examination: Golius* [*Lexic.* rad. *nácira*] ſuppoſes an alluſion is made to that ſcrutiny, when the *Manes* of deceaſed perſons are to be *examined* by the two angels *Necir* and *Moncir*, who are appointed for that office.

Pag. 5. *Reſiſted: tekaáſta.* Thou haſt been as ſtubborn as a camel, whoſe breaſt, when provoked, ſwells, and his back ſinks. But *ákaſo: gibboſus:* from the ſame root, is, in a good ſenſe applied to a man *grave and ſteddy in his purpoſes. To true glory and honour*, that is not ſubject to any one's bondage. Poetically, *to a long extended night.*

Ib. *Exerted: maraîta: ſtrinxiſti. Haſt ſtrained thy ſelf. Schultens* obſerves here, that inſtead of [*Iſai.* iii. 8.] their tongue and their doings are againſt the Lord, *le maroth, to provoke* the eyes of his glory; we ſhould take the Arab. interpretation; viz. *ad oculos ejus glorioſos perſtringendos*; *to dazzle the eyes of his glory.*

Ib. *Times of prayer. Mahomet* [*Alcor.* xi. 115.] enjoins his followers, to be conſtant in their prayers, *at the extremities of the day, and in the former part of the night.* i. e. Morning and evening, *and when night approaches.* But their times of prayer are when *the day breaks:* when *the ſun riſes: at noon: in the afternoon: at ſunſet. Gol.* Not.

Ib. *For Dowries.* i. e. For purchaſing thoſe ſums of money which the husband engages to pay his intended wife in caſe of a divorce, or at the time of death.

Ib.

Pag. 6. *Curſe: Tábban.* An abbreviation of "Let God inflict *tábban, evil* on him! from *tábba, to cut.* Let his hands *tábbat, be cut off!* is an imprecation of the ſame kind.

Ib. *Eager mind,* &c. To aggravate the folly of too much anxiety, the author expreſſes himſelf in the Arab. verſes above, in an elegant manner by three words taken from the radix *tſábba:* ſignifying, *to pour out like water; to be deeply in love; to drink the ſmall remnant* of a veſſel when it is almoſt exhauſted. As if *the man of this world,* in his motions is as impetuous, as water let looſe from confinement: his affection for preſent enjoyments ſtrong as the moſt violent paſſion of love: and after all his labour finds his portion of happineſs to be very ſmall.

Ib. *Wordly proſpects. Dónya: This preſent life,* or the riches belonging to it. *Mahomet*'s doctrine *Alcor.* xxix. 64. is very juſt, viz. *al-hayáwto al-dónya,* &c. *as to this preſent world,* it is a mere jeſt and ridicule: but the life to come, that is life indeed. *Ab-Farajius* ſaith of *Abu Ali* a liberal phyſician; The women applied to him becauſe of *donyáho: his riches.* Hiſt. Dynaſt. p. 457.

Ib. *His voice,* &c. *ceaſed.* Arab. *He laid his duſt.* i. e. as the ſcholiaſt explains it; his voice had been ſo loud that it was like a ſtorm, which raiſes thick clouds of duſt and ſmoke.

Ib. *Flow of tears:* literally, *Flow of juice ſqueezed out. Honey* the Arabians ſay, is *juice* ſqueezed from bees. *Rain, juice* from the clouds.

Ib. *Eyes fixed.* Arab. Whoſe quick-ſighted eyes like darts pierced him.

Ib. *Making a motion to riſe: Te-háffoza.* This word is ſo full as to expreſs, *inſtitit pedum digitis, erectâ ſuperiore corporis parte, depreſſâ inferiore.* Or, what the Latins ſay, *coxim ſedere:* ſignifying that poſture in which travellers in the Eaſt uſe to refreſh themſelves; viz. *incoxare ſe,* rather than *diſcumbere* vel *aſſidere.* Thus the Iſraelites were enjoined to eat the paſſover, *Exod.* xii. 1. with their loins girded, ſhoes on

on their feet, ſtaffs in their hand, and *be-hhippazon*, in haſte. But though the word, as *Schultens* writes, may include *haſte*; yet it more immediately refers to that *poſture of body* above mentioned. So that this conſideration may determine the controverſy; whether the Iſraelites in Egypt celebrated the paſſover, *ſtanding*, or *ſitting*.

Ib. *Remove from his place*, literally, in the aſtronomers language, *decline from his center:* being placed in the middle of a numerous people.

Ib. *His pocket.* Arab. *the plait*, or *fold of his garment*.

Ib. *Large preſents.* From the Arabic we underſtand, their liberality was ſuch, that it might be compared to water freely poured into a bucket, in order to fill it.

Pag. 7. *Inſult.* The original alludes to an Arab. phraſe: viz. *Such an one rides his own head.* i. e. He takes his own precipitate courſe; like an unmanaged horſe, that ſhakes his rein in contempt of the rider. Or, to the impetuous courſe of a river, when the waters ſwell to ſuch a degree, as to break down all the banks that are raiſed to ſtop their progreſs.

Ib. *Robes of ſable.* Arab. *a ſable ſquare veſt*, adorned with a rich double border or fringe.

Ib. *In hopes*, &c. Arab. with a deſire to enjoy a life of more eaſe and advantage: or, more literally, to grace my table with diſhes of a more delicate kind: to entertain my ſelf with ſuch repaſts as are made of dates and butter.

Ib. *Vileſt treaſure.* Arab. The very worſt ſpecies of dates, that have no kernel, and dry away ſo as not to come to maturity. The word too intimates *an hungry thief*, who ſteals any thing he can lay hold of, though of never ſo ſmall avalue. He is ſo ravenous, the ſcholiaſt ſaith, as to deſpiſe nothing.

Pag. 8. *I took*: *origo*. I gained my point by clandeſtine windings and turnings, *Ar'wago*, &c. *more cunning* than the fox, is an Arab. proverb.

Ib. *The refuſe*: *al-kanîtz wal-kanîtzab:* the wild

beaſt *male and female.* Proverbially applied both to fiſhing and hunting. *i. e.* I ſeized the prey, great or little, good or bad. From hence, as *Schultens* obſerves, is explained that paſſage in *Iſai.* iii. 1. The Lord doth take away *maſhen u-maſhenah: the ſtay and the ſtaff:* literally, *the male and female ſtay.* i. e. the ſtrong and weak, the great and ſmall.

Ib. *Tremble.* Arab. Nor did my ſhoulder-blade make any trembling motion. *The muſcles of his ſhoulder-blade trembled,* or *thundered:* or, *the ſpace between his ſhoulders ſhook,* are phraſes with the Arabians, to ſignify a perſon's great fear.

Ib. *Divert me,* &c. There is a peculiar elegancy in the Arabic. viz. *Did not compel me to drink at that watering-place, which would have ſtained my honour. Watering-place: máwridon* from *wárada, to deſcend,* or, *go into the water*; is here, as *Schultens* obſerves, an emblem of *a ſplendid fortune*; or, of *a rich man*; to whom people deſcend, make their addreſſes, *to quench their thirſt: i. e.* To ſupply their neceſſities.

Ib. *Serugium,* a town in *Meſopotamia,* enriched, in it's flouriſhing ſtate, with gardens of moſt excellent fruits, &c. *Harîri* thus deſcribes *Serugium,* his native place,

My native ſoil's Serugium,
Where flows the ſtream of happineſs.
The produce there of high eſteem:
The mart of plenty juſtly nam'd.
The waters exquiſitely ſweet:
Like thoſe that ſpring from paradiſe.
The deſerts to the eye appear,
Like verdant meadows beautiful.
Th' inhabitants and houſes ſhine,
Like ſtars and ſtarry manſions bright.
The air they breath delicious ſmells:
The proſpect pleaſing, large and wide.
The higheſt hills are ſtrew'd with flow'rs,
When once the ſun diſſolves the ſnow.
Viſit Serugium — you'll ſee
The ſeat of this world's paradiſe.

Vid. *Schultens Indic. Geograph.* in vit. *Saladin.* Et *Origines Hebr.* Tom. I. p. 301.

ASSEMBLY II.

ENTITLED

HULWANENSIS.

HARITH the ſon of *Hemmam* hath tranſmitted to us what paſſed at the following Aſſembly.

From the time of my *arriving at man's eſtate*, and leaving off thoſe diſtinguiſhing *ornaments* of childhood and youth, I have made it the buſineſs and employment of life to *frequent* ſuch *places* as are *dedicated* to the uſe of ſtudy and good learning. This courſe hath engaged my earneſt and intenſe application to ſuch a degree, as to carry me through tracts of land ſo large and diſtant from each other, that even my camels, though inured to long and tedious travels, have been emaciated, and complained of the fatigue. The principal reaſon that induced me to take this reſolution, was, that wherever I happened to ſojourn, I might from thence *reap* ſome advantage, and collect ſuch materials as would be eſteemed curious and entertaining: and afford as much pleaſure and ſatisfaction, *as a cloud* does refreſhment, when for a long while we have been expoſed to violent ſcorching heat. So ſtrong, even to exceſs, was my deſire of *accompliſhing this great end*, that the regularity of my thoughts was thrown into confuſion; like a ſeries of well-placed jewels, when once moved from their exact conformity to each other. The meaſures I purſued were as haſty, as if I was *borrowing fire* for ſome immediate uſe, and afraid of it's being extinguiſhed before I could have the benefit of it. The height of my ambition was to appear in public in a

proper

proper and becoming *habit*. For which purpoſe I omitted no opportunity of converſing with men of all degrees, from the higheſt to the loweſt ſtation, in hopes of *receiving inſtruction* from thoſe of inferior underſtanding, as well as thoſe of the moſt enlarged faculties: in this manner did I ſolace myſelf with the pleaſing expectations of proficiency and improvement. But when I had travelled as far as *Hulwane*, and by experience and obſervation found perſons with whom I might be familiar, and treat them as friends or brothers; having made an eſtimate of their good qualities, with the ſame care that one would take in probing the depth of a wound; (knowing very well what in the event might advance my honour; and on the contrary, what ignominy I ſhould draw on myſelf by any diſhonourable proceeding) it was my good fortune there to meet with *Abuzeid* of *Serugium*, a man of large and extenſive *knowledge*; particularly of the diſtinct branches of families who had ſignalized themſelves by any remarkable atchievements; theſe he would delineate, and trace every ſtep, every degree of advancement from their firſt original: and ſo *indefatigable* in the purſuit of riches, that he triumphed in his uncommon ſucceſs: ſo various and changeable in the accounts he gave of himſelf, of his birth and pedigree; that ſometimes you would hear him boaſt of being deſcended from the family of *Saſanidæ*, ſometimes he would carry his original as high as the princes of *Gaſſan*. That he might be particularly diſtinguiſhed, to day he would appear clothed in the *habit of poets*, with a ſtrait, cloſe veſt: to-morrow you would ſee him ſhine in the glittering ornaments of the higheſt quality. But one thing very remarkable, was, That with all this laboured craft and artifice *to diſguiſe* and conceal his perſon, there was ſomething in his countenance extremely pleaſing; ſomething in his diſcourſe that ſhewed him to be a man verſed in the depths of learning; and an adept in every branch of ſcience: in eloquence copious and fluent, like the rapid ſtream of a

river, with ſo much ſtrength and energy, that he would raiſe in the audience not only admiration, but in ſome degree, horror and aſtoniſhment: and yet with ſuch eaſe to himſelf, and ſuch an abſolute command of ſpeech, that his thoughts, though unpremeditated, were delivered in the moſt beautiful expreſſions of tenderneſs and humanity: in ſhort, a man of thoſe ſuperior abilities, that the regular progreſs he had made in arriving at the perfection of knowledge, might be compared to the ſteps which gradually raiſe you from the loweſt ſituation to that of the higheſt mountains. The great advantage he received from his extraordinary qualities was this: They ſerved him as inſtruments to draw a veil over real imperfections; ſo artfully did he conceal them, and ſo little were they taken notice of, that his general character as a man of extenſive literature, made people eagerly deſirous of having even a ſight of him, and applaud themſelves when they could obtain it. So *entertaining* and ſo ſmooth his eloquent tongue! that every body rejoiced in his acquaintance: — and ſo *pleaſant* and agreeable in his converſation! that what requeſt ſoever he thought proper to make, he was ſure to be gratified to the utmoſt of his deſire. No wonder then that I endeavoured to *approach* as near as poſſible, when I perceived he was a perſon of ſuch peculiar properties; in his whole behaviour ſo graceful and elegant: theſe valuable accompliſhments were reaſon ſufficient to me why I ſhould be *ambitious* of his intimate friendſhip. No ſooner was I admitted to a familiarity with him, but my anxious cares were all removed.

Time that had contracted her forehead, and aſſumed a diſagreeable aſpect, preſented herſelf with a ſmooth, chearful countenance: giving me as much pleaſure as a bridegroom receives from the ſmiles and beauteous charms of his bride. The tender reſpect with which he treated me, was ſuch, that had he been joined to me in family-alliance, his behaviour could not have appeared in a more obliging manner. The

manſion I enjoyed, though his peculiar property, I had a full and uninterrupted poſſeſſion of. The very ſight of him was to me ſo grateful, that I may compare it to a clear fountain flowing with abundance of water; and his honourable, graceful face ſhined on me with the ſame winning air that you obſerve in a perſon when he *ſalutes* you with the ſincereſt wiſhes for your happineſs and proſperity.

In this ſituation we were placed for ſome conſiderable time: a ſituation ſo happy as to produce in me every day new and inexpreſſible delight; and to diſpel from my heart the darkeſt clouds of whatever ſeemed doubtful and obſcure. This was my happineſs till *poverty* forcing her way, gave him uneaſineſs, and was the occaſion of diſagreement and much contention: this unforeſeen change compelled him to take his leave of *Chaldea*, eſpecially when he found the *ſupplies* for preſent ſubſiſtence begin to fail him. And ſo urgent was his diſtreſs, for want of the neceſſary conveniences of life, that he was obliged to paſs through ſeveral parts of the world, in hopes of meeting with ſome place of refuge and ſafety; till at laſt his *indigent circumſtances* brought him to a large ſociety of travellers. From this time his reſolution to purſue his intended journey grew ſo ſtrong that he made all the haſte he poſſibly could to accompliſh it. But ſo cloſely *attached* to him were his old companions, that notwithſtanding the great diſtance he was from them, their tendereſt affections for his ſafety were ſo prevalent, that they could not be ſeparated from him. When I was deprived of my friend's happy converſation, there were ſeveral who ſeemed deſirous of my familiar acquaintance, but not one did I find agreeable to me; not one that I could have ſuch an affection for as to make myſelf intimate with him; the reaſon was this, Since his departure there did not appear to me a ſingle perſon equal to him, in thoſe excellent and virtuous qualities, by which nature had diſtinguiſhed him to a very high degree. During this interval, which indeed was long and tedious, that he was re-

moved from me, I had no more appearance of him than of the moon, or of a ſtar, when ſet in the thickeſt cloud. There was no poſſibility of making any diſcovery to what part of the world he had withdrawn himſelf: and beſides, the danger attending it might have been as great as if I had attempted to enter into an inacceſſible den of lions, or any other retirement where immediate death was threatened; in ſhort, there was not a man who was able to give me the leaſt intelligence of him. Preſſed with theſe difficulties, inſtead of making any farther progreſs, I returned again to *my family* and kindred. I then made my appearance at *the place* he had appointed for hearing and receiving public inſtruction.

This is a Convocation or Aſſembly of men who ſignalize themſelves for their humanity and the improvement they make in all kinds of polite learning; the reſort, common both to natives and foreigners. The ſociety, as uſual, being met together, a certain perſon with a thick, long beard, and a thread-bare ragged garment, preſented himſelf and made one of the number: after he had with great civility paid his reſpects to the company that was ſitting, he took his ſeat in the loweſt place, and ſoon *begun* to give them a ſpecimen of his genius, by ſhewing how great a proficient he was in learning and eloquence. So affecting was his ſubject, and ſo nervous and ſtrong his *manner of ſpeaking*, that every one preſent was raiſed to the higheſt degree of admiration. The perſon who ſat next him taking notice of a book which he held in his hand, had the curioſity to aſk him, what book it was? to which he anſwered, *Abi Ibad's Diwân:* a book univerſally eſteemed for it's peculiar excellencies. Another queſtion he put to him, *viz.* Doſt thou meet with any of thoſe ſubjects, to which thine eye with curſory view ſeems directed, as if in thy judgement they contained ſomething worthy of applauſe and admiration, ſomething witty and facetious? Yes, ſir, he replied: I am much pleaſed with the poet's thought in the deſcription he gives of an

eaſy,

eaſy, agreeable countenance, *viz.*

Enrich'd with beauteous ornaments
Are all the ſmiles. 'Tis then you ſee
The teeth, as cleareſt iv'ry, white;
Like pearls exact in order placed:
Cool as the berry of a cloud:
Sweet as the flow'rs of camomile.

Compariſons, in my opinion, extremely fine and elegant. But he who had aſked him thoſe queſtions, inſtead of ſhewing his approbation, thought he exceeded the bounds of common and intelligible language; as if his ſtudied flights were too full of wonder, and deſtitute of that humane and eaſy manner which is requiſite in all kinds of inſtruction. To my apprehenſion, he ſaid, the ſenſe of what thou deliver-eſt as *ſound* and perfect, is really not ſo; but on the contrary, diſordered and imperfect, and that which thou art perſuaded *merits* large encomiums, is not indeed worthy of them. How low and inferior are thy thoughts in compariſon with theſe *verſes*, which diſcover the poet's uncommon genius in the ſimilies that he uſes to deſcribe the beauties of teeth. *viz.*

So clear and white is ev'ry tooth,
So cloſe the union, ſo compact;
That life *without this ornament*
Would not afford me half it's joy.

The moiſture that diſtils from thence,
Like water in the limpid ſtream,
Is always freſh, is always bright,
Diſcolour'd with no ſordid ſtains.
Perfection *to the laſt degree!*

Soon as the pleaſing ſmiles appear,
You ſee the beauteous iv'ry row
Shine like a pearl clear from it's ſhell:
Not ſullied with the ſcorching ſun,
Cool and reſplendent as the hail.

Sweet as the flow'rs of camomile,
Or thoſe of palms delicious ſcent,

When th' ambient air is all perfume.
Like water-bubbles *riſing high*
When mix'd with wine of gen'rous taſte;
But in th' exacteſt order plac'd.

Theſe verſes were ſo entertaining, that every one there preſent expreſſed his approbation of them: ſo ſweet and harmonious, that they commended them to the higheſt degree; requeſting very earneſtly that he would not only repeat them, but that they might have the pleaſure of ſeeing them in writing. Another favour they deſired, that he would pleaſe to inform them who was the author of thoſe verſes, and whether he was living or dead. To which he anſwered: *I ſolemnly proteſt* to you, that truth in my opinion appears in the moſt agreeable light when you do not in the leaſt deviate from it; and I am fully perſuaded, *that* veracity is moſt excellent, to which one pays a ſtrict obedience: to ſpeak freely with you, my friends, the author of thoſe verſes is the perſon who this day hath joined himſelf to you as your companion. But this manner of boaſting, inſtead of giving ſatisfaction, made the company ſuſpend their opinion: they could not perſuade themſelves to think he was really ſincere in what he atteſted with ſo great an aſſurance. But he was quickly ſenſible, yet with ſome uneaſineſs, what it was their thoughts ſuggeſted to them; and though they endeavoured to conceal it, he thoroughly underſtood their intention, which was no leſs than an abſolute denial and diſproof of what he had alledged. Therefore being very apprehenſive he ſhould undergo their haſty cenſure and judgement, he repeated a ſentence from the *Coran*, viz. *Some ſuſpicions are criminal.* He then ſaid, You who are critics in poetry, and ſuch *maſters* of eloquence, as to reduce it to purity and perfection, muſt not be diſpleaſed if I aſſure you that, *The true way to know whether any metal be genuine, is, to melt it down.* And if you would *examine* what is real truth, every impediment you find in this ſcrutiny muſt be entirely removed. There is another obſervation

obſervation which antiquity hath obliged us with, viz. *To diſtinguiſh the man of honour from one of baſe principles, you muſt have trial of both.* And now that I might give you full ſatisfaction, I have ſhewn my ſecret treaſures; and like the common trader who expoſes his goods to ſale, opened my parcel for a ſpecimen of what it contains. To this, one of the perſons who ſtood near, interrupting him, replied: aſſure yourſelf that the verſes you have repeated are very ingenious, and of an *admirable compoſition:* flowing with ſuch a vein of poetry, as not to admit a parallel. And this puts me upon making a farther requeſt; if your poetical genius can furniſh you with ſuch thoughts as will have an immediate influence upon the heart; *be ſo good* as to favour us with a taſte of that nature.

To this petition he replied:

Behold the beauteous object's eyes!
How languiſhing is ev'ry change!
How like Narciſſus' flow'rs *they ſhine!*
The tears that fall, as clear as gems
Freſh poliſh'd from the artiſt's hand,
Moiſten the roſy-colour'd cheek.
Her fingers in th' extremities
Tinctur'd with red of deepeſt dye:
When once expos'd to common view,
You're pleaſed to ſee the iv'ry row.

So quick were his thoughts, that in the twinkling of an eye, or rather in leſs time, he continued his ſubject in the ſame agreeable manner.

At her approaching graceful mien,
I bow'd with reverence profound,
In hopes ſhe'd favour my requeſt
To move her ſcarlet-flowing veil,
And entertain my liſt'ning ear
With ſounds of her harmonious voice.
My free petition was indulg'd.
The veil *that on her beauteous face*

Brought

Brought darkneſs, quickly diſappear'd.
Soon as we ſaw and heard her ſpeak,
The air was fill'd with fragrant ſmells
That iſſued from her tender lips;
And the bright jewels all diſplay'd.

They were all greatly aſtoniſhed at his ready faculty of delivering ſuch unpremeditated thoughts; and formed to themſelves very different ſentiments from what they had conceived of him; as if he was no better than a common plagiary; now freely acknowledging that the purity and ſublimity of his expreſſion was far removed even from the ſuſpicion of theft. As ſoon he perceived this change, and how agreeably their minds were diſpoſed; that ſo far from having a low opinion of him, their inclination was raiſed to an high degree of paying him the greateſt reſpect and honour imaginable; he then caſt his eyes on the ground, and after a very ſhort ſilence he reſumed his poetical genius, deſiring the favour of their attention; and thus proceeded:

But when the ev'ning was advanc'd,
Admoniſh'd by th' approach of night
From ſocial converſe to retire;
She cloth'd herſelf in ſable robes.
And like a penitent that late
Reflects on former heinous crimes;
(So ſtrong th' anxiety of mind!)
Inſtead of utt'ring her complaints,
On ev'ry finger *took revenge.*

No ſooner was the veil remov'd,
The beauteous object to conceal,
But ev'ry feature diſappear'd.
Nothing but ſhades of darkneſs ſeen!
Thus did the duſky robe *of night*
Obſcure Aurora's ſpendid face.
Both theſe adorn'd the tender branch,
Which ſhe ſuſtain'd with graceful air:
But ſtill her reſtleſs thoughts increas'd:
Of ſelf-compaſſion void ſhe rag'd,

Impreſſions *ſtrong her fingers felt,*
No leſs than deep and dang'rous wounds.

The applauſe was then ſo general, that every ſingle perſon could not but extol to the higheſt degree the real eſtimate of ſuch a man, and *commended the eloquence* which he delivered with ſo much eaſe and fluency. They treated him in the genteeleſt and moſt *friendly manner*, and *preſented* him with a very handſome new garment. The perſon who obliged us with this narrative, to what he had already mentioned, adds, When I perceived the *acuteneſs* of his genius, and how remarkable were his ſuperior abilities, I could not avoid looking on his countenance with more eagerneſs than I had yet done, and *indulging mine eye* with the pleaſure of making obſervations on every mark and character: I then ſoon ſatisfied myſelf, the perſon I was converſing with was our old gentleman of *Serugium*; whoſe long abſence from the time I had ſeen him made ſuch an alteration, that *the hairs* of his head which before were youthful and black, were now turned to an aged bright colour. The pleaſure that I had in congratulating my old acquaintance, and the renewal of his entertaining converſation was ſuch, that I immediately made my approach to pay him the utmoſt veneration that was poſſible, by ſaluting his hand. The firſt queſtion I aſked him was, To what cauſe muſt I impute it that there is ſo great a change in your ſhape, your air, and every part belonging to you? ſo great, that I look upon you in no other view than as an entire ſtranger; and what is it, I ſhould be glad to know, that hath occaſioned ſuch an alteration in your face? your beard is as white as ſnow, — ſo far from being the ſame man in appearance, there is not ſo much as one outward viſible mark that makes the diſcovery. The reply that he made to him was in theſe following lines.

As water flows with limpid ſtream,
Clear-iſſuing from the pureſt ſpring,

From

From turbid, filthy mixture free;
So did my countenance appear;
And as the water-ſurface ſmooth.
But the anxieties of life,
Like an impetuous current ſtrong
In quick ſucceſſion, have defac'd
The features of my vig'rous youth.
Thus from experience we learn
With what an arbitrary hand
Fortune can rule the ſons of men.

II.

How various ev'ry ſtep ſhe takes!
To-day like an obſequious ſlave
She bends her neck and crouches low;
Flatters with all her fawning ſmiles,
Grants ev'ry favour you requeſt.
But mark the unexpected change!
To-morrow is a different ſcene.
Like an inſulting conqueror,
She ſhakes the ſword of victory:
And ravaging with tyrant-pride,
Defeats your hopes, your ſubſtance ſpoils.

III.

Whenev'r the earth is parch'd with drought,
Spread round with ſcorching, barren ſands;
Should you perceive one duſky cloud,
You look for kind-refreſhing ſhow'rs.
But if the air grows bright and clear,
Your wiſh'd-for proſpect diſappears.
Such are the common treach'rous arts,
By fortune practic'd to deceive
Th' ambitious, thoughtleſs race of men.
The objects which ſhe repreſents,
Are form'd to ſooth and pleaſe the eye;
But captivate th' unguarded heart.

IV.

The beſt and ſureſt remedy
To ſoften thoſe perplexing thoughts

That

That interrupt the ſolid peace,
On which our happineſs depends;
Is, to be reſolutely brave,
And bear with patience ev'ry change.
For let calamities *ſevere*
Aſſault *us like thoſe beaſts of prey,*
That raven fierce, and thirſt for blood:
Servile complaints a gen'rous ſoul
With ſcorn diſdains; of freedom boaſts,
Tho' lab'ring under heavy yokes.

V.

Would you the real virtues know,
Thoſe ornaments that grace the man
Of trueſt honour, dignity,
Believe not outward pomp and ſhew;
Deſpiſing popular applauſe,
From facts alone conviction take.
Ev'n gold itſelf ſhall to the eye
Appear with all the common marks
Refin'd and pure, and yet if tried,
Prove falſe, adulterated coin.
But if 'tis right and genuine ore,
'Twill bear th' exacteſt ſcrutiny;
The fiery trial not refuſe.
So by ſevere experiments
Let virtuous qualities be prov'd,
Their worth intrinſic, brighter grows.

After he had repeated theſe verſes he roſe up, and left the place; but the audience inſtead of being alienated and averſe to him, as they had lately been, were now of a different opinion, and their affections towards him ſo warm, that he *drew* even *their hearts* after him.

NOTES

NOTES

ON

ASSEMBLY II.

ENTITLED

HULWANENSIS.

PAG. 18. *Arriving at man's eſtate.* Arab. *Putting on the turban.*

Ib. *Ornaments. Amulets*, or *charms:* ſuch as were faſtened to children's necks to avert any miſchief, or bad accident that might happen to them. Theſe were prohibited by *Mahomet* as tokens of ſuperſtition; and inſtead of them he recommended the uſe of theſe words when danger was apprehended, viz. *maádha-'lláhi: God preſerve me!* The ſcholiaſt on *Harîri*'s text writes, *When among the Arabians a boy arrives at a proper age, his amulets are taken from his neck, and he is adorned with a turban and a girdle, and wears a ſword hanging from his neck.* Thoſe amulets in ſome meaſure reſembled the Roman *bullæ*, which the youth wore till the age of ſixteen. Then, *Bulla Laribus donata pependit. Perſ. Sat.* v. 31.

Ib. *Frequent — places — dedicated:* Arab. as a ſtranger I might enter unexpectedly into the glad manſions of humanity and liberal inſtruction.

Ib. *Reap*, &c. The Arabic intimates, That I might hang as it were on the top of a tree, and crop from thence the choiceſt fruits.

Ib. *As a cloud*, &c. In the ſame figure the prophet *Iſaiah* xxv. 5. diſplays the goodneſs of the Almighty in time

time of diſtreſs; *viz. Thou ſhalt bring down the heat with the ſhadow of a cloud.*

Ib. *Accompliſhing*, &c. Arab. *Of kindling and ſpreading this fire:* viz. this eager deſire of acquiring knowledge.

Ib. *Borrowing fire. To kindle his fire in haſte*, is an *Arab. Proverb*, ſignifying one who takes no pains in learning, or acquiring that which is good, when both time and patience are requiſite to accompliſh it. In general, he who diſcharges any office in a ſlight, careleſs manner. Vid. *Golij Adag.* 77.

Pag. 19. *Proper habit:* to be adorned with every accompliſhment of ſcience.

Ib. *Receiving inſtruction*, &c. Inſtead of which the Arabic expreſſes his deſire of being *moiſtened by a large ſhower of rain, and by the dew ariſing from it.*

Ib. *Solace*, &c. Which the ſcholiaſt interprets, *I removed*, or quenched, *the thirſt of my care with deſire and hope.*

Ib. *Hulwane:* a town in *Aſſyria*, diſtant about ſix or ſeven days journey from *Bagdad.*

Ib. *Abuzeid:* diſtinguiſhed by the titles of the *Lamp of ſtrangers*, and *Crown of the learned.* Vid. Concluſion of *Aſſembly* I.

Ib. *Knowledge*, &c. The Arabic intimates his ſuperior talent in underſtanding the forms of genealogy, in ſeparating one branch from another till the ſpring from whence flowed the ſtream of honour was diſcovered. His intenſe application to this purpoſe being, it ſeems, like the wind, which by inceſſant motion blows away and diſperſes ſand and gravel from precious ſtones, which for a long time had been concealed. The text is likewiſe of ſo enlarged a ſenſe as to ſuggeſt that *Abuzeid*'s application to true knowledge might be compared to that of a banker, or exchanger of money, who carefully handles and examines the coin, to be ſatisfied of it's intrinſic value. And to thoſe artificers, whoſe employment it is to melt down metals, and to make them fit and proper for the uſe they are intended.

Ib.

Ib. *Indefatigable*, &c. The Arab. phraſe, is, *To acquire riches, he ſhook the earth with his foot:* intimating that his motions were as precipitate as thoſe of a blind camel that travels forward without any apprehenſion of danger.

Ib. *Saſanidæ*, the fourth *Dynaſty* of the kings of *Perſia* was diſtinguiſhed by this title; deſcended from *Saſan*, whoſe ſon *Ardſchyr Babechan* was the founder of that empire. Vid. *Schickard Tarich. Reg. Perſ.* p. 106, 107. and *Herbelot. Biblioth. Orient.* in *Saſſan.*

Ib. *Gaſſan.* A tribe in *Arabia Felix*, deſcended from the *Aſdenſes*, but compelled by an inundation to leave their native country, and ſettle near a water in *Syria*, called *Gaſſan*; from whence they took their name. Vid. *Pocock.* not. in *Ab. Far. Specimen Hiſtor. Arab.* p. 75.

Ib. *Habit: ſhiár:* a military veſt, or certain mark of diſtinction to know one ſoldier from another. The word expreſſes likewiſe an *inward veſt*, in oppoſition to *dithar*, *the outward one*, there is a tradition of what *Mahomet* uſed to ſay when he expreſſed the particular regard he had for the inhabitants of *Medina*; viz. that *they were his inner garment:* other men, *his outward one*, intimating that thoſe where his true friends and aſſiſtants. In the ſame phraſe *Tamerlane* addreſſes the ſoldiers of *Bajazet*, to perſuade them to revolt: viz. "You are the ſtock of my ſtocks, the branch of my branches, the member of my members. *You are to me ſhiár, the inward garment.* Hiſt. *Tamerlane* Arab. p. 242." *Poets:* called by the Arabians *ſhoaráon:* from *ſhaar*, *to know*, or *underſtand.* The reaſon they give, is, becauſe the *inward, ſtudious thoughts* of their minds may be compared to the military *inward garments*, which ſtick cloſe to the body.

Ib. *To diſguiſe. Teláwwana: coloribus variare.* Expreſſes both an inward change of mind, and an outward appearance. It is applied to one of an unſteddy temper. Such a perſon, in the Arab. *proverb*, *telawana*, *changes his colour* like the *Camelion.* This was the character of *Alcibiades*, viz. χαμαιλέοντος εὐμεταβο-

ταβολώτερος· *more changeable than the Cameleon.* Vid. *Bochart Hieroz.* p. 1. col. 1082.

Pag. 20. *Entertaining.* Arab. *His cheek,* (or appearance) was ſo bewitching, that there was no turning from him without much reluctance. *Powerful in cheek,* and *powerful in language,* are promiſcuous phraſes among the Arabians.

Ib. *Pleaſant,* &c. Arab. *The ſweetneſs of his watering* was ſuch, that he was able to promote an affair of any conſequence.—*Watering,* with the Arabians, carries the ſame meaning as *agreeable converſation:* and *warada, to deſcend,* is equivalent to *going into the water.*—As in the Arab. *Proverb,* "I will not do it till the *land-crocodile yarido, deſcends:*" *(goes into the water.)* i. e. I will never do it. Vid. *Bochart Hieroz.* p. 1. lib. 4. col. 1047.—*Schultens* obſerves, we have the ſame idiom in *Iſai.* lxiii. 14. viz. As a beaſt, *tered, goeth down* into the valley: viz. to *drink* and refreſh himſelf.

Ib. *Approach,* &c. Arab. *To hang upon the borders of his garment.* A figurative way of ſpeaking among the Arabians, intimating the eager deſire of enjoying any one's ſociety and friendſhip.—*To ſtick cloſe to the looſe fringe of protection or patronage,* is in the eaſt a character of *clients* and *dependants.*—Comp. *Zech.* viii. 23. Ten men—ſhall *take hold of the ſkirt* of a Jew.

Ib. *Ambitious.* Arab. *Aſpire,* or *pant after.*

Pag. 21. *Salutes,* &c. Arab. *when he wiſhes you plenty of rain, and plenty of proviſion.* Or, according to a known phraſe of the Arabians, when he ſalutes you with this friendly ſalutation: viz. *God bleſs your countenance.* Comp. *Numb.* vi. 25. The Lord *make his face ſhine upon thee!* Pſ. xxxi. 16.

Ib. *Poverty,* &c. The full ſenſe of the Arabic is, *till the hand of poverty mingled for him the cup of ſtrife and diviſion; as the apothecary and ſurgeon with proper inſtruments mix and prepare medicines and ſalves for their patients.*—By *the cup,* good or evil is expreſſed in ſcripture: viz. *the cup of ſalvation,* and *the*

cup of fury, trembling and aſtoniſhment: Pſal. cxvi. 13. *Iſai.* li. 17. *Ezek.* xxiii. 33.—Expreſſions of the ſame kind are familiar to the Arabians. The author of *Tamerlane*, in his ſublime ſtyle, ſpeaking of the enemy's defeat, writes, p. 228. *They made every man drink two cups; one of death, the other of poverty.* i. e. They took away both their life and ſubſtance.—And in terms yet ſtronger, p. 322. *Behold the butler of death, who oppreſſed them with cups of deſtruction.*—*Cups mixed with tempeſts*, are mentioned, p. 320. viz. *They gave them to drink a cup of tempeſt by day, and a cup of tempeſt by night.* Comp. *Pſal.* xi. 6. Upon the wicked he ſhall rain ſnares, fire and brimſtone, and *an horrible tempeſt—the portion of their cup.*

Ib. *Supplies*, &c. literally, *The want of a bone to gnaw urged him to bid farewel* [to divorce himſelf from] *to Chaldea.*—The compariſon is made with regard to an hungry dog, which leaves the bone when he can get no more fleſh from it: and to a man divorced from his wife; without the leaſt thoughts of returning to her again.

Ib. *Indigent*, &c. Arab. *The trembling vibration of the ſtandard of poverty joined him to the company* (or *thread*) *of aſſociated travellers*:—intimating not only the uneaſineſs which poverty frequently occaſions; but the ſeries or order of the eaſtern way of travelling, when the Arabians, like camels in the wilderneſs, move one after another ſo cloſe as if they were joined together by a line or thread: [the camel's noſe that follows being faſtened to the tail of that which goes before.] From hence it is that the Arabians ſay, *we have threaded the way*, i. e. we proceeded in a long ſtraight line. *Standard of poverty:* i. e. Such as is viſible and conſpicuous. *Standard: ráyaton:* a word applied by the Arabians to *good*, or *bad fortune:* which they expreſs by *a white or black ſtandard.* Amongſt other ſignifications it particularly denotes *a military ſtandard*; from the radix, *to ſee:* being erected ſo as to appear to the whole army. And from it's *trembling vibration* when diſplayed, it expreſſes that *terror*, or *dread*,

dread, which ariſes from any ſudden diſappointment of our ſtrongeſt hopes.

Ib. *Attached*, &c. Arab. *When he took his leave their hearts followed him* [*bi-azimmátihi*] *in his headſtalls*; i. e. as the ſcholiaſt explains it, *The hearts of his companions were joined as cloſe to him as a cord with a ring is joined to a camel's noſe*, that the traveller may with more eaſe guide and direct him. A metaphor frequently uſed by the Arabs: viz. "He put *zimáman, the headſtall* of the buſineſs into his hand." *Hiſt. Tamerl.* p. 343. i. e. he committed the whole affair to his management. *To let go*, or *looſe the headſtall*, is a phraſe of the ſame force; viz. to entruſt another with your concerns. From hence we muſt approve of *Schultens*'s correction of *Pſal.* cxl. 9. where inſtead of rendering *zemamo al tapek, further not his wicked device*: we ſhould rather ſay, *capiſtrum ejus ne finas exire: ſuffer not his headſtall to be looſe*: i. e. give him not too much liberty. The conſequence then will be juſt: *let not thoſe who compaſs me about exalt themſelves!* according to biſhop *Hare*'s tranſlation. The 17th *Pſalm* ℣. 3. will admit of the ſame conſtruction: not, *I am purpoſed* that *my mouth ſhall not tranſgreſs*: but *zammóthi, capiſtro alligavi*, ne tranſgrediatur os meum. *I have bridled*, or *laid a reſtraint on* my mouth leſt it ſhould tranſgreſs.

Pag. 22. *To my family*, &c. Arab. *To the ſpreading of my branch*. i. e. To my kindred and relations. Comp. *Job* xv. 33. The flame ſhall dry up *his branches*. *John* xv. 5. I am the vine, ye are *the branches*.

Ib. *The place*, &c. Arab. *The houſe, or manſion of his books*.

Ib. *Begun*, &c. *to produce his bottles of milk*. Every thing of value and of high eſteem among the Arabians, is diſtinguiſhed by *milk*. *How large his flow of milk!* is the ſame with them as, *how learned, how copious, how eloquent!* there is another interpretation of *bottles*, but not ſo applicable to our author's intention: as if by a *bottle* was meant the *body*,

which is a veſſel for the ſoul. From hence it is ſaid of a perſon that dies, or is killed, his *bottle is empty*.

Ib. *Manner of ſpeaking:* Arab. *The diſtinction of his ſpeech.* Such, the commentator obſerves, as is plain and intelligible to the auditors. Such as, *Mahomet* ſaith, God gave to *David*. *Alcor*. ch. 38. 21.

Ib. *Diwân:* a *regiſter*, a liſt of names civil or military. Any compoſition, eſpecially *poetical*. From the ſame radix, *To judge*, the ſupreme council or ſenate of the Turks is named *diwân*. *Abu Ibad*, commonly called *Bochteri*, was a celebrated poet. vid. *Herbelot*.

Pag. 23. *The berry of a cloud.* i. e. *The hail.*

Ib. *Sound*, &c. Arab. That which thou thinkeſt is fat and flouriſhing, is attended with ſome morbific tumour.

Ib. *Merits*, &c. Arab. *Thou bloweſt that thou may'ſt raiſe fire, where there is no fuel to kindle it.* Agreeable to which is the cenſure of an Arab. poet reflecting on a perſon who labours to finiſh any kind of work without proper materials, *viz.*

The fire by blowing may be rais'd:
But if the aſhes once be dead,
To blow is labour ſpent in vain.

Ib. *Verſes: Houſes.* From the form of a tent, and the parts belonging to it the Arabians take the words of their proſody. As tents have *ſtakes* and *cords* to keep them firm; ſo is a verſe ſecured by *feet*, diſtinguiſhed by the names of *ſtakes* and *cords*. The *ſtake* conſiſting of three letters; the *cord* only of two. By the ſame metaphor an hemiſtic, or half-verſe, is called *one part of a folding door*. vid. *Sam. Cleric. Tract.* de *Proſodia Arabica*.

Ib. *Life*, &c. The literal verſion is, *Let my life be a ſacrifice for my teeth that ſhine with the brighteſt ſplendour!* Intimating, he had rather loſe his life than his teeth. This extravagant way of *devoting* is common to the Arabians. For inſtance: *Let my father be made a ſacrifice for thee!* as if he had ſaid; Thy life is more precious to me than even my father's.

ther's. *Let my family and kindred be his redemption!* i. e. To me he is dearer than all my friends.

Ib. *Perfection: nahîyaca.* A word uſed to expreſs *ſufficiency*, or whatever is perfect either in things or perſons. This man, or this woman *nahîyacą*, *ſufficit tibi.* i. e. *is of ſo great advantage to thee as to excel all others.*

Pag. 24. *Water-bubbles: hebeb.* A word of an enlarged ſenſe, denoting *a berry*, *a regular ſet of teeth*, and *bubbles*, which like a *ſeries of berries* riſe on the ſurface of wine when mixed with water.

— Ib. *I ſolemnly proteſt: aimo-'llâhi:* for *aîmono: per Deum*, literally, *dextra Dei*; a common form of an oath among the Arabians. *Lifting up the hand*, in Scripture, is the ſame with *ſwearing:* as *Gen.* xiv. 22. *I have lift up my hand.* i. e. I have ſworn. *Exod.* vi. 8. *Num.* xiv. 30.

Ib. *Coran: al-cor.* ch. 49. 12. we read, "*O ye believers, be very much upon your guard as to ſuſpicion: becauſe ſome ſuſpicions are criminal.* To which *Mahomet* adds, *neither be ye curious in examining other people's concerns; nor do one of you reflect on another in his abſence.* To diſcourage them from ſuch practices he puts this important queſtion: *what! would any of you deſire to eat the fleſh of his dead brother? ſurely you would abhor it.* The Apoſtle ſpeaks the ſame language in his *Ep.* to the *Galat.* v. 15. *If ye bite and devour one another, take heed that ye be not conſumed one of another.*

Ib. *Maſters*, &c. Arab. Phyſicians or ſurgeons to vitious and diſeaſed language.

Ib. *To know*, &c. A common eaſtern proverb, intimating that diligent enquiry is the only way to find out what is real and ſubſtantial virtue.

Ib. *Examine*, &c. Arab. *The hand of truth cuts off the garment of doubt*, from hence is that figurative expreſſion, *God clothed him with the garment of his own work.* i. e. Rewarded him according to his merit. The word for *garment*, viz. *ridâon*, ſignifies *a debt.* — An Arabian phyſician's preſcription to a man who deſired long life, among other things, was, To wear

al-ridâa, a light-garment. i. e. as it is explained, *Not to burden himſelf by running into debt: Abul. Pharag. Hiſt. Dynaſt.* p. 158. The ſame word is by a metaphor applied both to *liberality* and *covetouſneſs.* A man with a deep, looſe, flowing robe is the ſame with one of a generous temper. The reverſe to him is, He who appears in a ſhort narrow garment.

Pag. 25. *Have trial.* Arab. You muſt be as careful in clearing away all obſtructions, as a man is, when he ſmooths and poliſhes his inſtruments.

Ib. *Admirable compoſition.* The literal Arabic compares this poetry to a piece of artificial work, ſuch as was never taken from *minwâlon, the weaver's beam. To weave from another man's beam,* is the ſame as *ſubſcribing to his opinion.* That both good and evil were decreed by God, was the doctrine of a ſect among the Arabians. *Waſil Ibn Ata,* we are told, *embraced their opinion:* literally, weaved *âlai minwâlihim according to their beam. Pocock.* Not. in *Ab. Far. Spec. Hiſt. Arab.* p. 194.

Ib. *Vein: kârichah.* Properly, the firſt clear water that iſſues from a new well; To this the Commentator reſembles *a fine genius,* from which flows good ſenſe and underſtanding. The verb in the eighth conjugation emphatically ſignifies, *To have the vein,* or talent, *of ſpeaking extempore either in verſe or proſe.* In oppoſition to which *a frozen* or *congealed vein* is the ſame with *ignorance* and *ſtupidity. Hiſt. Timur.* p. 30.

Ib. *Be ſo good,* &c. Arab. Give us a ſet of jewels placed according to that faſhion.

Ib. *Narciſſus' flowers*; of a mixed-yellow colour, with which, the ſcholiaſt ſaith, are compared languiſhing eyes. The literal tranſlation of the verſes ſhews the ſublime of eaſtern ſtyle, viz. *She rains jewels from her Narciſſus's.* i. e. She drops tears like jewels from her eyes, that languiſh like the flowers of Narciſſus. *And moiſtens the roſe.* i. e. The roſy-cheek. *And bites the grapes with hail.* i. e. puts her fingers, the extremities of which are dyed with a colour like that of red grapes, to her mouth, when her teeth appear as round

round and white as hail. vid. p. 37.

Pag. 40. *Harmonious voice.* Arab. The aromatics of her voice.

Pag. 25, 26. *The veil,* &c. *diſappeared.* Arab. *She removed the redneſs of the twilight, which ſhaded the ſplendor of the moon.* i. e. ſhe took off the red hood from her fair face. *Splendor: ſánan.* Such as that which precedes thunder; in alluſion to which the Arabian laments the loſs of his ſons that were killed in battle, viz. *The two luminaries of war which I had kindled were ſoon extinguiſhed.* i. e. The two ſons whom I had brought up and inſtructed in the art of war were ſoon deſtroy'd. *Whoſe* [*ſánan*] *light'ning ſhined to night-travellers.* i. e. Whoſe courage was a protection to any one labouring under difficult circumſtances.

Pag. 26. *Fragrant ſmells,* &c. Arab. *She let the jewels* [i. e. her precious words] *fall from her ſweet-ſmelling ſeal.* i. e. her mouth, iſſuing out her ſweet breath. Comp. *Mat.* vii. 6. where *precious words* are compared to *pearls.* The Arabian poets frequently reſemble *the mouth* when ſhut, to *a ſeal* that is round and cloſe united. In the ſame language the *ſcales* of *Leviathan* are ſhut up together as *a cloſe ſeal. Job* xli. 15.

Ib. *On every finger,* &c. Arab. Bit the extreme parts of her fingers.

Ib. *Duſky robe,* &c. Arab. *Night appeared upon Aurora.* i. e. The black veil was thrown over her bright face.

Ib. *Tender branch.* i. e. *The young virgin,* compared for her erect ſtature to the branch of a tree. [In Homer's phraſe, ἀνέδραμεν ἴσον ἴσῃ· *ſuccrevit ramo ſimilis. Iliad.* 18. 56.] Our poet introduces his *branch* carrying on her head both *night* and *Aurora.* The latter in her face; the former in her veil.

Pag. 27. *Impreſſions,* &c. Arab. *She gnawed her beryls with her radiant pearls.* i. e. She made deeper impreſſions than before, on her fingers, which were long and round like cylinders, with her ſhining teeth.

Ib. *Commended,* &c. Arab. They ſpake much in

praiſe of *his gentle rain.* i. e. his eloquence that came from him like *dimâton*, which ſignifies *a ſilent, ſtill rain, that falls without thunder or ſtorm, and continues for two or three days.* Compare *Deut.* xxxii. 2. *My doctrine ſhall drop as the rain — as the ſmall rain upon the tender herb.*

Ib. *Friendly manner.* Arab. *iſhraton*, the number *Ten.* i. e. in the ſame manner as if he was one of the friendly ſociety of the Arabians, which uſually conſiſted of that number.

Ib. *Preſented*, &c. Arab. *They made his bark ſhine:* a man's clothes which cover the body, being figuratively expreſſed by bark which covers the trees.

Ib. *Acuteneſs*, &c. Arab. *The pure bright flame of his torch.*

Ib. *Remarkable*, &c. Arab. *How glittering his ſplendor.*

Ib. *Indulging*, &c. Arab. *I ſuffered mine eye to take a free repaſt on the ſignal marks by which he diſtinguiſhed himſelf.*

Ib. *The hairs*, &c. Arab. *His dark night, now ſhined with a glimmering light like that of the moon.*

Pag. 28. *Duſky cloud*, Arab. *The thundering of a barren cloud.* A proverbial expreſſion, intimating profeſſions of kindneſs made in ſtrong terms, but in the event deceitful. Applied to one who makes large pretences to generoſity and other virtuous qualities; but is really deſtitute of them. [vid. *Adag. Arab.* iv. Ed. Gol. *Robba*, &c. *very often there is but little water after a thundering cloud.*] A perſon of this diſpoſition the Arabians ſay, *lightens and thunders*, i. e. without rain. *Clouds without rain*, is St. *Jude*'s character of falſe teachers. *v.* 12. — On the contrary, one of *Nawabig*'s ſentences is,

The cloud that ſends forth rain when it thunders,
Is like him who ſpeaks truth when he promiſes.

When the *Sultan* of *Egypt* brought his forces into *Syria* to oppoſe *Tamerlane*; and inſtead of fighting return'd home; the inhabitants of *Damaſcus* being then in a de-

deplorable condition; *Arabsjades* [*Hiſt. Timur.* p. 195.] from a certain poet writes;

A thund'ring cloud gave hopes of ſhow'rs,
To quench the army's parching thirſt,
But as the ſtormy wind increas'd,
They ſaw the flatt'ring cloud diſperſe.

Pag. 29. *Calamities: al-chotówbo.* *Nawabig* obſerves;

Sickneſs and poverty are [*al-chotobáni*] *two calamities,*
Bitterer than the juice of a wild gourd.

Ib. *Aſſault*, &c. *adra.* A word properly applied to *the miſeries of life:* intimating that they give us as much pain as if a fierce grey-hound, or a ravenous wolf ſhould ſeize on us for their prey.

Ib. *Drew their hearts*, &c. *moſtá-ſhibon: Aſſociated to himſelf* their hearts. *Sáhibon: ſocius:* is a word of great uſe among the Arabians. *The ſocius* of a country, is the ſame with them as *lord* of it. *Mahomet* is diſtinguiſhed by the titles of, *The ſocius of vocation, and legation*, i. e. in their interpretation, *called* by God, and his *Ambaſſador. The ſocius of riches, of lenity, of building*, intimates one who is *wealthy.* A man *of humane diſpoſition.* An *Architect. Jonas* in the whale's belly, they call *The ſocius of a fiſh. A priſoner, the ſocius of a priſon.* A deceaſed perſon condemned for his ſins, *The ſocius of fire, and of hell.* On the contrary, *The ſocii of a garden*, are ſuch as enter into an *heavenly paradiſe.* Forms of this kind are frequently read in the *Alcoran.* What the Arabians expreſs by *ſáhibon*, the Hebrews do by *Baal. Gen.* xiv. 13. *Confederates* are *Baalim, the ſocii* of a covenant. xxxvii. 19. *A dreamer, Baal, the ſocius* of dreams. xlix. 23. *Archers, Baale, ſocii* of arrows. *Exod.* xxiv. 14. He whoſe affairs require the judgement of others, is, *Baal debarim, ſocius*, vel, *poſſeſſor verborum*, vel *rerum:* hath matters of conſequence to communicate. *A bird, Prov.* i. 17., is *Baal canaph. Poſſeſſor of wing.* xxix. 22. *A furious man, Baal hhemah: poſſeſſor of fury.*

ASSEM-

ASSEMBLY III.

ENTITLED

KAILANENSIS.

THE ſubject of this Aſſembly tranſmitted to us by *Harith* the ſon of *Hemmam* is as follows. At a certain place where I *joined* myſelf to a ſmall ſociety of men, with whom I had cultivated an intimate friendſhip; the diſcourſe that paſſed was ſo agreeable, and ſo much to the purpoſe, that not one perſon in the company ſpoke any thing but was *approved of*; anſwering in all reſpects the expectations which had poſſeſſed my thoughts before the time appointed came for our aſſembling together. To what ſhall I compare this harmony? I may reſemble it to fire, which without fail kindles when you apply one proper *inſtrument* ſo as to correſpond exactly with another. There was no *appearance* of ſtrife and contention, their ſentiments being ſo unanimous as not to admit of the leaſt oppoſition. Here our cuſtom was, *to recite* certain verſes, and every one preſent reciprocally to take his turn, *entertaining* one another with the moſt elegant flowers of ſuch poetry as our thoughts then ſuggeſted to us. Whilſt our time was thus employed, of a ſudden who ſhould riſe up but one that was an entire ſtranger to us, clothed in an old, ragged veſt, deformed in his body, lame in his feet, and who addreſſed us in this manner: O ye beſt and choiceſt treaſures, a concert of the moſt joyful and ſweeteſt-ſounding inſtruments! I wiſh you a happy morning, and may you *enjoy* it in the fulleſt and largeſt ſenſe! my requeſt to you is, that with com-

compaſſion you would pleaſe to caſt an eye on a man, who in his proſperity was remarkably diſtinguiſhed and celebrated for a large and numerous *houſhold*, *an unbounded generoſity*, a *plenteous ſtream* of riches, conveniencies and advantages of life without number; *eſtates and villages* of wide extent, in a word, furniſhed with every uſeful and neceſſary medium that could be accommodated to promote hoſpitality; adapted to the gracious reception of ſtrangers and travellers. But amidſt all theſe enjoyments I was very ſenſible that *fortune*, inſtead of that agreeable countenance which for a long time had ſmiled on me, was ſo much changed, that I perceived nothing but diſtaſtful frowns, wrinkles deep as furrows made by the plough, grinding and gnaſhing of teeth. The ſorrows that attacked me were like the wars of enemies: ſparks of envy unquenchable, of the moſt malignant ſort, were kindled againſt me. Calamities of the moſt direful nature came upon me in very quick ſucceſſions. To ſo low a degree of poverty was I reduced, that the hollow of my hand gave as empty a ſound as that which echoes from an houſe deſtitute of inhabitants and ſpoiled of it's goods. Not one of thoſe numerous cattle which uſed to fill the ſpacious area were now to be ſeen. My ſubſtance was ſo large, and my munificence in proportion to it ſo extenſive; that I might compare them to thoſe plenteous ſtreams that flow in ſuch abundance from inceſſant, living fountains. But now they are quite decayed and dried up, ſubſided into the earth, and no remains of the iſſue from whence they came to be diſcovered. My *ſpring-manſion* remarkable for plenty of graſs and all kinds of uſeful herbage; and where I took the utmoſt delight, the ſoil being plain, ſoft and commodious for the moſt pleaſurable walks, is now ſo neglected, ſo rugged and hard, that you would think the nature of it was quite altered from what it appeared before. Inſtead of numbers of men whoſe obligations for favours they had received demanded frequent attendance; nothing but abſence and a profound ſolitude, ſuch as one perceives

ceives in deſerts and void places! inſtead of *beds* of the ſofteſt and tendereſt faſhion, prepared for the repoſe of thoſe who are fatigued with the labour and heat of the day; nothing to reſt on but bare ground, *ſtrewed with pebbles*, gravel-ſtones, and every thing you can imagine that occaſions pain and uneaſineſs. Such is my preſent condition; once happy and proſperous; now the very reverſe to all my former enjoyments: The conſequence of which misfortunes is this; from chearful domeſtics, who were nouriſhed and ſupported by me in the moſt elegant, ſumptuous manner, you hear nothing but loud voices of weeping and affecting lamentation. Stables and folds, built for the reception and cloſe confinement of cattle of various kinds, are now quite *deſerted*. So deplorable my circumſtances, that even the ſame men who looked with a jealous eye on my proſperous condition, are now affected towards me with bowels of the tendereſt compaſſion. They are ſenſible of my diſtreſs, being deprived not only of my *cattle*, but of all that *wealth* and fortune, which I lately poſſeſſed in great abundance. I am now pitied by thoſe who envied me; lamented by ſuch as uſed to rejoice at other men's calamities. By the ſtroke of adverſe fortune falling on me with the utmoſt violence, in an haſty, tumultuous manner, bruiſing and wounding me as it were with ſome heavy inſtrument of cruelty; and by the injurious aſſault of poverty, the whole ſtrength of my body is ſo much weakened, that I am forced to ſtoop, and bow down to the earth, and to *tread the ground* with the greateſt caution for fear of ſtumbling. My preſent food, inſtead of affording me good and real nouriſhment, is, every morſel I take, ready to *ſtrangle* me. Inſtead of *alleviating* thoſe inward diſorders, which like a continued raging heat give me inexpreſſible uneaſineſs, I rather find them increaſe to a much higher degree. The want of common proviſion is ſo great, that my bowels, pinched with hunger, are much contracted. When I am fatigued with the burden of the day, and lie down in expecta-

tion

tion of taking natural reſt; ſo far from *ſolacing* myſelf with common and ordinary ſleep, my thoughts are perplexed and diſſipated: a conſtant vigilance prevents that refreſhment which I am deſirous of, and for which I labour with great anxiety. My dwelling-place is now very different from it's uſual ſituation. I am obliged to live in low and humble *valleys*. The ground I formerly paſſed over, though *rough and ſpread with thorns*, yet was ſmooth and plain in compariſon of that I now tread on. In moving from one place to another I travelled with ſo much eaſe and pleaſure, that I did not ſo much as think of beaſts of burden to carry me: but now ſo rugged are my paths that I am glad of any help or eaſe that I can poſſibly meet with. The calamities that happened to me in former days, though ſudden and unexpected, forcing their way with impetuous violence, like that of an irreſiſtable inundation, which eradicates, and deſtroys whatever obſtructs it's paſſage, were yet in my opinion in a great meaſure tolerable, was I to compare them with the continued, inceſſant deſtruction with which I am now on every ſide invaded. I was then ready to think that the period of time, determined by fate, moved with a ſlow pace: but now I am perſuaded the motion is much protracted. Is there not one man to be found of ſuch an ingenuous ſpirit, as to afford ſome medicine or other to ſoften and heal my deep wounds? not one perſon of ſo liberal and generous a temper, as to diſtinguiſh himſelf by ſolacing me with mild and compaſſionate treatment? to what cauſe muſt I aſcribe my misfortunes? to him, no doubt, from whom I am deſcended: to that branch of the family who derive their origin from *Kaila*. *That* I muſt eſteem the principal foundation of my *poverty*: the circumſtances I am reduced to being ſo neceſſitous, that I have not ſo much as a ſupply of one night's proviſion.

To this complaint *Harith* the ſon of *Hemmam* replied; my affection to ſo miſerable an object of poverty is raiſed an high degree, and my inclination

tion to give him all the eaſe and comfort imaginable is very ſtrong and urgent; eſpecially as I am in hopes that by this means I ſhall have the pleaſure of being *entertained* with ſome of his elegant poetry. I then took out for him a piece of gold; and to ſatisfy my curioſity, I ſaid, if thou wilt favour us with a ſpecimen of thy poetical genius, in praiſe of this piece; it ſhall be thy own property, as ſure as it can be aſſigned by any court of juſtice. Without farther ſolicitation he immediately granted the requeſt; and in his uſual extempore way repeated the following verſes, the ſole produce of his own thoughts, and not falſly arrogating to himſelf the compoſition of any perſon whatſoever.

I.

That piece of pureſt metal,
Of clear uncommon luſtre,
With powerful attraction
Demands my higheſt praiſes.
To travel is it's pleaſure
Through diff'rent, diſtant countries;
Diſdaining the confinement
Of abject, ſordid miſers.

II.

Thy fame is univerſal.
In ev'ry place thy preſence
With all the marks of honour
Is rev'renc'd and applauded.
Thy ſhining face diſtinguiſh'd
With lines of deep impreſſion,
To ev'ry eye diſcovers
A vein of ſecret treaſure.

III.

Bus'neſs *by thee conducted,*
Moves free and expeditious;
Like darting rays that vibrate
From ſtars in cloſe conjunction.

So lovely are thy features,
That ev'n the higheſt paſſions
Submit to all thy precepts,
As ſlaves to tyrant-maſters.

IV.

Thy influence ſo engaging,
As if our hearts in ſubſtance
Were ore of gold and ſilver,
The brighteſt coins producing.
Obſerve the man of fortune,
Whoſe bags are full and ſwelling;
How inſolent his triumphs
O'er poor inferior objects!

V.

But ſhould thoſe bags diminiſh,
And th' hidden ſtore that languiſh'd
In their ungrateful priſon,
Break from the ſelfiſh maſter:
How ſoon wilt thou recover
Thy former bright appearance,
And raiſe the admiration
Of ev'ry new ſpectator!

VI.

How wilt thou gain th' affection,
And popular applauſes
Of thoſe, who with impatience
Were waiting for thy bounty.
Concerns of greateſt moment,
Entruſted to thy province;
With what ſucceſs attended,
Wealthy acceſſions teach us.

VII.

But ſhould thy gracious preſence
Retire like th' ebbing water;
Our flowing ſtream of plenty
Would quickly loſe it's current.
Preſage of anxious ſorrow!

Let troubles riſe like armies;
Rage like the ſea tempeſtuous;
On ev'ry ſide attack us!
Thy friendly mediation,
Thoſe cares and ſtorms diſperſes.

VIII.

But change the ſcene: *what troubles*
Attend thy ſecret motions!
When men of bright examples
Fall from their height of glory.
Should wrath and anger kindled,
Break out in flames of paſſion;
Threat'ning ſome quick deſtruction
To thoſe wh' oppoſe thy torrent;

IX.

Thy friendly interpoſing,
By ſofteſt ſtrains of whiſper,
Will ſoon alloy the fury
Of the moſt dang'rous tempeſt.
What miſerable objects,
In jails and priſons tortur'd,
Betray'd by falſe pretenders
To kindred and alliance,
Have chang'd their cells of darkneſs,
For freedom and enlargement!

X.

Should we attempt to number
The ſev'ral inſtitutions,
By thee our Lord and Sov'reign
At different times created;
The labour would be fruitleſs.

So ſacred are thy virtues,
Did not that lawful rev'rence
Religion claims, forbid us;
As God *we ſhould* adore thee,
Thy golden image worſhip.

After

After this large encomium on the piece of gold, *Abuzeid*, in expectation of receiving it, ſtretched forth his hand, and ſaid, "*A man* of ingenuous principles by ſome repreſentation or other ſhews how ready he is to perform his promiſe. So whenever we hear it thunder, we conclude there is ſuch a diſpoſition in the heavens, that we ſhall ſoon ſee ſome plenteous ſhowers of rain."

He then threw him the piece of money, and ſaid, Take it with the ſame readineſs and pleaſure that I give it thee: which, as ſoon as he received, he raiſed to his mouth, expreſſing himſelf in the uſual form of benediction, praying, that *God would bleſs his benefactor*. After this he *gathered up* his looſe garment, and prepared to take his leave, acknowledging the favour beſtowed on him in the fulleſt terms of gratitude. His facetious behaviour was ſo entertaining as to affect me to ſome *degree of uneaſineſs*; for I begun to think that my generoſity to him was inconſiderate, and rather too much contracted. And indeed before this incident I was never ſo ſenſible of the pain and diſgrace that muſt neceſſarily attend thoſe men whoſe circumſtances are ſuch as oblige them to become debtors to others. Therefore without farther conſideration I took out of my purſe another piece of money, and ſaid, Is there any reaſon why thou ſhouldeſt ſpeak in diſpraiſe of money, and after that think proper to receive it? to which, without giving himſelf the leaſt time to premeditate, he raiſed his voice, like one who ſings when he is driving his camels; and repeated the following lines in the ſweeteſt and moſt delightful accents.

I.

Curſe *on the great deceiver,*
With all his ſpecious falſhood.
T' attract, t' engage th' affection,
He ſhines with deepeſt yellow;
True hypocrite *in action,*
His double front diſcovers.

II.

What ſudden, quick vibrations
Dart from theſe glitt'ring aſpects,
To captivate th' unguarded,
Incurious ſpectator!
Bright *as the beauteous object*
Of the moſt am'rous paſſion:
But with that ſinking languiſh,
Which ſpreads the face of lovers.

III.

But would you ask th' opinion
Of men of ſenſe and judgement;
Of *ſimple* truth tenacious,
Strangers to arts deluſive:
They'll readily convince you,
The anxious thoughts of miſers
Provoke the great Creator,
And call for indignation.

IV.

Was ev'ry one contented
With providential meaſures;
That law of amputation
Would never been enacted.
No injury vexatious,
No violent oppreſſion,
Would dare t' appear in publick,
To break *the rules of juſtice.*

V.

No man of ſordid temper,
In near or diſtant climate,
Would ſhrink *with dread and horror,*
To hear the voice of ſtrangers,
In darkeſt nights bewilder'd;
But give the beſt reception,
The kindeſt entertainment,
To ev'ry weary trav'ller.

VI.

No creditors deluded
By ſtratagems of debtors,
By artful means protracting
Th' appointed days of payment.

VII.

Envy *with evil aſpect,*
Darting her pois'nous arrows,
Would never had exiſtence.
That common form *of refuge,*
T' avoid the ſtroke of vengeance,
Had never been repeated.

VIII.

How ſtrangely *form'd by nature!*
How vitiated his morals!
What qualities attend him!
Whoſe aid when chiefly wanted,
Is uſeleſs, inſufficient
Your anxious cares to ſoften;
Till th' happy time approaches
Of his ſecure deliv'rance,
From an obſcure confinement:
When free and unmoleſted,
A fugitive from bondage,
He takes his flight as uſual,
Like quick-ſilver he paſſes
Through paths of ſtraiteſt compaſs.

IX.

Does ſuch a crafty artiſt
Deſerve our approbation?
So far from common merit,
That he's to be applauded
With trueſt marks of honour,
Who from the higheſt mountain
Devotes to ſure deſtruction,
This cunning, ſervile wand'rer.

X.

How excellent his temper!
How firm his reſolution!
Who, when addreſs'd and flatter'd
With baits of am'rous paſſion,
With charms of golden aſpect,
Reſiſts with manly courage;
Diſdains a low ſubmiſſion
To the deceitful tempter.

XI.

In terms of th' utmoſt freedom,
Such ſentiments delivers,
As truth herſelf would dictate,
Was her advice requeſted.
With thee I've no alliance,
No mutual converſation.
Give me no more diſturbance:
Purſue thy vagrant courſes.

But to ſatisfy him I was pleaſed with his poetry, I ſaid, how fluent and copious is thy eloquence, which diſcharges itſelf like an haſty, impetuous ſhower of rain: to which, without taking any notice of the compliment, he replied, *The condition is of weightier moment.* I then *preſented* him with the ſecond piece of gold: ſaying, *Secure them both with thoſe guardian verſes of the Coran.* He immediately put it to his mouth to aſſociate with the other as twins. And on his retiring from the company, he ſpoke in praiſe of his *morning-adventure*; expreſſing in fulleſt terms the ſatisfaction he received from the Aſſembly he had happily met with, greatly applauding their generous munificence.

From the particular manner in this, and in ſeveral other circumſtances, which *Harith Ibn Hemmam* had taken notice of, he could not avoid ſaying, My mind did as it were whiſper and privately ſuggeſt to me that this man muſt ſurely be *Abuzeid:* and the outward appearance of his being lame, that is one of his artifices

fices to deceive us. I then desired he would not leave us, plainly telling him, it is in vain for thee to assume to thyself a different person; for thou art sufficiently discovered by the eloquence which thou hast displayed in such lively strong colours: therefore let me advise thee to tread the ground as usual, with the same steddy upright steps. To this he replied, if thou art *Ibn Hemmam*, my most respectful and honourable compliments are due to thee: and *may thy life* be preserved among those who are distinguished by their noble birth and quality! if thou art really desirous of knowing the person who is now talking with thee: I am *Harith*; but let me intreat thee to give an account of thy state and condition: what fortune, what accidents have happened to thee? To this he made answer, The condition of my life hath been such as to pass through great variety. My circumstances have sometimes been distressed and miserable: at other times I have enjoyed the good things of this world, riches and honour in abundance. I may compare myself to the mariner at sea; to-day he struggles with storms and tempests: to-morrow the heavens are calm and serene. But what reason dost thou give for counterfeiting thyself lame? a posture so different from thy usual appearance, and so very disagreeable, as to make thee a jest and ridicule to every one who sees thee. This rebuke had such an effect, that his countenance, which generally was easy, chearful, composed; bright as the moon, or a star, when shining in full splendor; immediately altered to darkness and obscurity, as if a thick heavy cloud was drawn over it. Then turning himself from the company, he repeated the following verses:

I.

'Tis true in lameness I'm a counterfeit;
But not my choice: necessity's the cause.
By this expedient I remove those pains
That aggravate the poor man's great distress.
Ev'n the feign'd wandring cripple's heart is glad

To find admittance at the rich man's gate,
And take refreſhment from his bounteous hand.

II.

Happy in liberty without reſtraint,
Like camel *feeding, not confin'd by reins,*
I change the barren for a fruitful ſoil.
As thoſe who halt in various ſentiments
Of their religious duties, I indulge
A wanton fancy, in purſuit of eaſe.

III.

Theſe principles of ſuch unſteddy courſe,
No wonder if in general condemn'd!
Subjects of common popular diſpraiſe!
But all invective ſatyr, pray, forbear:
The gifts of nature we muſt not deſpiſe.
Inſtructed *by her in this artful way,*
The privilege of blameleſs I demand.

NOTES

NOTES

ON

ASSEMBLY III.

ENTITLED

KAILANENSIS.

PAG. 42. *Kailanenſis.* [Vid. p. 19. *Aſſembly* II.] *Kaila*, from whom *Abuzeid* derives his pedigree, the ſcholiaſt writes, was the mother of *Auſi* and *Charzebi*, the daughter of *Arkan*, of the *Gaſſan* family. [Vid. p. 45.] *Golius* obſerves that *Aus* is the name of a tribe in Arabia Felix, the father of which was *Aus* the ſon of *Kaila*, and brother of *Alcharezji*. From theſe two brothers deſcended the *Anſars*, or *Adjutors*, inhabitants of *Medina*, peculiarly ſo called, becauſe above all others they were aſſiſtants to *Mahomet* in his expeditions. This *third Aſſembly* takes the title of *Kailanenſis* from the above mentioned *Kaila*.

Ib. *Joined.* The Arab. verb *nádama* expreſſes ſuch an union as that of a ſett of jewels placed in the moſt exact and regular ſeries. It is applied likewiſe to the cloſeſt and ſincereſt friendſhip. By the ſame metaphor the Arabians deſcribe the mutual harmony of ſociety, and the poſition of an army formed ſo as to reſiſt the enemy. When diſagreement or confuſion ariſes, they ſay, *nidámahom*, *their cord*, or *thread* is broken.

Ib. *Not approved of: lam jachib.* From hence that form o imprecation: *chaibatan laho: Let no ſucceſs attend him.*

Ib. *Inſtrument*, &c. The original is, *Penetrating through the Zend never failed.* Alluding to the cuſtom of raiſing fire from an inſtrument called the

Zend; viz. one piece of wood put into the hollow of another, which by rubbing and chafing waxed hot and kindled. This the Arabians eſteem an emblem of mutual genius and diſpoſition. *Zaraduſht*, commonly called *Zoroaſter*, wrote a book containing the principles and practice of the Perſian religion; to which he gave the title of Zend. This word literally ſignifies *a fire-kindler*; intimating that the doctrine therein mentioned, the true divine light, was delivered to him from heaven. In this he was imitated by *Mahomet*, who pretended the ſame authority, to give the greater ſanction to his *Alcoran*. Vid. *Pocock* Not. in *Abul-Faraj. Specim. Hiſtor. Arab.* p. 148. and *Prideaux* Connect. P. 1. B. 4. p. 316, &c.

Ib. *Appearance*, &c. Arab. *Nor did any fire of contention rage.* The ſame figure taken from the Zend continued.

Ib. *To recite*, &c. Arab. *We mutually draw the* extremities *of thoſe verſes we repeat:* alluding to a number of men aſſembled together, and to ſhew their genius for poetry repeat verſes alternately; like two perſons who draw a rope backwards and forwards, as the original intimates. *Extremities: atráfon.* A word of large conſtruction among the Arabians. *Morning and evening* with them are *the extremities* of the *day.* Ennobled in both *extremities*, i. e. *by father and mother.* On the contrary, thoſe of the loweſt progeny, are called *the extremities of men.* Applied to a traveller; *He contracted his extremities:* i. e. he gathered up his baggage.

Ib. *Entertaining*, &c. The Arabic here is ſo expreſſive as to ſignify, "we were as eager to take our turns as camels are when they go to drink, ſtriving which ſhall come firſt at the water."

Ib. *Enjoy*, &c. The original is the form of a morning ſalutation, viz. *May your morning compotation be quite agreeable!*

Pag. 43. *Houſhold*, &c. The ſcholiaſt's interpretation is, "a perſon of noble extraction, munificent to numbers of people, who were always ready to render him the higheſt honours."

Ib.

Ib. *Plenteous ſtream.* His flow of wealth, in the Arab. is compared to rain, which communicates itſelf to different places and perſons of all degrees.

Ib. *Eſtates and villages.* Arab. Goods not moveable, *viz.* houſes, lands, palm-trees.

Ib. *Spring-manſion. How ſpatious their ſpring-manſion,* is a proverb among the Arabians, ſignifying, how do they abound in all the good things of life! how large their habitation! how affluent their riches!

Pag. 44. *Beds: almádgao.* A word applied to *noble-birth: nobiles cubilia,* ſuch as are deſcended from *mothers of quality.*

Ib. *Strew'd with pebbles: akadda-káddon,* is a pebble of a larger ſize: *kadîdon,* one of a leſs. Two words applied to multitudes: *viz.* They came and attacked us *kaddon wa-kadîdon: great and ſmall, of all ranks and orders, young and old.*

Ib. *Deſerted. châlat.* A word applied to death. *viz.* his place *châla, is vacant.* i. e. *He is dead.*

Ib. *Cattle: wealth.* The Arabic literally is, *That which had a voice, and that which was ſilent, are periſhed.* i. e. Not only my *live-cattle,* viz. my oxen, my ſheep, my camels, are taken from me; but my *mute-ſubſtance,* my gold, my ſilver, my houſhold goods are exhauſted.

Ib. *Tread the ground.* Arab. Tender-footed, and in pain like a horſe whoſe hoof is worn away by travelling; and inſtead of proper ſhoes is ſhod with pebble ſtones.

Ib. *Strangle.* The original alludes to that diſorder, or inflammation in the throat which ſtops the breath, and what we call the *quinſie.* This and the foregoing phraſe is the ſame, as the ſcholiaſt writes, with *being ſhod,* not with *real ſhoes*; and *nouriſhed* with what is not *real nouriſhment.* In the ſame ſenſe we read, 1 *Kings* xxii. 27. Feed him [*Michaiah*] with the bread of affliction. Comp. *Iſai.* xxx. 20.

Ib. *Alleviating.* Arab. Inſtead of a plaiſter to allay the pain of my body, my medicines are ſuch as increaſe that pain.

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Pag. 45. *Solacing*, &c. Arab. Inſtead of applying any ſalve or outward means to keep mine eyes from ſleeping, I anoint them with watchful and troubleſome dreams.

Ib. *Valleys*. Should it be aſked why *dwelling in valleys* was ſo bad a ſituation? which might rather be eſteemed places of greater ſafety, more ſecured from ſtorms and tempeſts, and ſeveral other inconveniencies. The Arabian is ready to anſwer, that ſuch a ſituation is peculiar to thoſe of the pooreſt and meaneſt rank; where they are concealed from the eye of the world, enjoying themſelves, as well as they are able, in their obſcurity. They chooſe ſuch dwellings, ſaith the ſcholiaſt, *That their fire may not be ſeen by travellers and ſtrangers:* hills and mountains being appropriated to the great and wealthy, who kindle fires there as ſignals of hoſpitality. Thoſe *hoſpitable fires*, were named *nirána-l-kóra*. Vid. not. on ℣. 23. of the *Traveller:* an Arabic poem intitled *Tograi*, by L. C.

Ib. *Rough*, &c. The original *kitádon* denotes the *tragacantha, a tree pointed with ſharp thorns*; proverbially applied by the Arabians to the difficulties of life. A figure that is frequently uſed in H. ſcripture. *Iſai.* xxxiv. 13. *Thorns* ſhall come up in her palaces; in their tabernacles; upon their altars. *Hoſ.* ix. 6.— x. 8.

Ib. *Kaila*. Vid. not. on *Aſſemb.* II. p. 32.

Ib. *Poverty*. Arab. *Brother of poverty*. The Arabians ſay, he is the *brother* of, or to any thing, who is very diligent in proſecuting it. He who is engaged in a military life, is the *brother of war*. A jealous perſon, or one who indulges himſelf in trifling ſentiments, is the *brother of ſuſpicion*. An effeminate, mean ſpirited man, is the *brother of ſoftneſs and ſubmiſſion*. The ſame phraſe is applied to one in any diſtreſs, called the *brother of ſorrow*. Vid. chap. not. on *Job* v. 7. — and xvii. 14.

Pag. 46. *Entertained*, &c. Arab. Drawing from him his *rhyming joints, or vertebræ*. A thought, peculiar indeed

indeed to an eaſtern genius! but not ſo extravagant perhaps, when we conſider how great admirers the Arabians were of poetry; in which they were ſo exact, as to reſemble the due compoſition of verſes to the joints of an human body; intimating that the poet's ſentiments ſhould run eaſy, correſponding with each other in the ſame proportion with that which we obſerve in the frame and contexture of our bodies.—The original likewiſe points out an articulate elegancy of ſpeech, and the proper period with which it ſhould terminate: and that it ought to flow in a rich vein, like water that iſſues in a ſteady courſe from a living ſpring.

Ib. *Buſineſs*, &c. The poet very elegantly conſiders the great uſe of gold in this particular branch, viz. *The diſpatch of buſineſs:* intimating that when we have it not in our power to reward the induſtrious, diligence muſt ſlacken in proportion. The full ſenſe of the Arabic likewiſe ſignifies the briſkneſs and alacrity of our *thoughts*, when after the pains we have taken, the clear proſpect of a recompence is opened to us; a ſight as pleaſing to the eye, as that of *a luminous conjunction of ſtars.* The ſubſtantive of the verb *kárana*, *To expedite*, here uſed is applicable to *that conjunction. Free, as thought, châtraton.* The Arabians ſay, ſuch a thought is *free and vibrating.* They compare the ſhortneſs of life to a vibration. Correſpondent to this is *Pſal.* xc. 9. we ſpend our years *cemo hegeh, as a tale, tanquam ſermo:* rather, as a word that is ſpoken: *As a vapour of the mouth. Chald. Par.*

Pag 48. *Change the ſcene*, &c. The literal verſion is, *How many full moons hath his* [thy] *face, which reſembles the moon, brought low!* By the *full moons*, the poet facetiouſly underſtands ſuch as are raiſed to the height of glory: and by *the face that reſembles the moon*, the gold that ſhines with the ſame luſtre that the full moon does. As if he had ſaid, "So bewitching is the power of gold, that ſeveral perſons, in other reſpects of worth and eſteem, by the influence of money have forfeited that honour by which they were uſually diſtinguiſhed.".

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Pag. 48. Stanz. ix, x. Perſonal actions are here very artfully imputed to *gold:* particularly that ſovereign authority by which it governs mankind. *Lord: Máwla.* From this word we ſuppoſe the African princes have adopted the title of *mouley.* So paſſionately deſirous are ſome men of enriching themſelves, that the poet repreſents them as paying even divine worſhip to *gold. As God— adore thee. Gallat.* Literally, *very great* is thy power. To this verb the Arabians add another of the ſame import, viz. *azza,* to ſignify the ſupreme power of the Deity. *A'zza wa-gallá,* being an uſual form with them, ſignifying *that* of the Latins, *Deus optimus maximus.* The words of our Mahometan are a good ſatyr againſt ſuch as put their truſt in riches; plainly ſuggeſting that they whoſe affections are too much placed on earthly treaſures, have caſt off even *the fear of God.* A crime which holy *Job* with much ſolemnity proteſts, had he been guilty of, *he ſhould have denied the God above.* ch. xxxi. 28. And attended with ſo very bad circumſtances, as to make it very difficult for us [we have our Bleſſed Saviour's authority, *Mark* x. 24.] to enter into the kingdom of God.

Pag. 49. *A man,* &c. In theſe and the following words are contained two Arabic ſentences; ſuch as are obvious to the meaneſt capacity. The firſt ſhews the principles of an honeſt, ingenuous mind, free from low and ſelfiſh motives, and prepared at all times to fulfil engagements. From the other, though delivered in a more figurative way, we learn what will be the event of any thing or action by the ſigns and tokens that precede it. Correſpondent to what is mentioned the Arabians have two *Adagies,* viz. *Generous actions are derived from generous parents. The wiſeſt man is he who has a regard to the end. Sent. Arab. Gol.* Ed. p. 54.—153.

Ib. *Gathered up: ſhámmara.* A word common to the Arabians, intimating a readineſs to undertake any expedition: whether to engage in battle, or to fly before the enemy. It is applicable to one who arrogates

gates to himſelf things of great moment, but in the leaſt of them is very deficient. Thus *Abul-Chair*, the Egyptian jew, who aſſumed the character of a ſkilful phyſician, when at the ſame time he was remarkable for his ignorance, is poetically deſcribed, as one who, "*yoſhámmiro*, *gathers up* his garment, with an intent to enter and ſound the depth of the ſea; but even on the ſhore is deſtroyed by the boiſterous waves." Vid. *Greg. Ab. Phar. Hiſt. Dyn.* p. 376.

Ib. *Degree of uneaſineſs.* Arab. *nóſhwato garámin: ebrietas animi nimis cupidi.* Signifying that there ariſes as much confuſion in the mind of one who ſeriouſly reflects he has acted an ungenerous part, as if he was really diſordered by an intemperate uſe of wine.

Ib. *Curſe: tabban.* Vid. not. *Aſſemb.* I. p. 15.

Ib. *Hypocrite: al-monáfiko.* From *náfaka: The field-mouſe came out of his hole.* Compared to a perſon, who has always ſome ſubterfuge or other, whenever he is preſſed with difficulties. The Arabians call that little animal *jarbówon*, *quadrator*; becauſe its cells are diſpoſed agreeable to the four quarters of the heavens. From hence this proverb, *A crafty man, like the field-mouſe is not to be taken at one hole. Plautus*, in his *Truculentus*, writes, *Act.* 4. *Scen.* 4. ℣. 15.

Cogitato, mus puſillus quam ſit ſapiens beſtia!
Ætatem qui uni cubili nunquam committit ſuam,
Quia ſi unum oſtium obſideatur, aliud perfugium gerit.

There is another proverb among the Arabians, *viz.* "The mole wandered from *nafaka-ho: it's burrow:*" applied to him whoſe thoughts in diſputation are ſo confuſed that he forgets the arguments he intended to urge againſt his adverſary. Vid. not. on the *Traveller*, ℣. 31. L. C. and *Bochart. Hieroz.* L. 3. c. 33. col. 1012. In alluſion to the working of moles and conies, *Náficon* ſignifies *an hypocrite in religion*, profeſſing with his mouth what is not in his heart, being always ready for ſome cunning evaſion: or, becauſe *outwardly* he is a *believer*, but in reality an *infidel:* like the burrow of a mole, which to appearance is covered, but is deceitfully hollow.

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Pag. 50. *Bright*, &c. The poet here facetiouſly compares the ſplendor of gold, to that pleaſing countenance in the female object when addreſſes are made to her: and at the ſame time that paleneſs mixed with yellow which the lover's face frequently diſcovers.

Ib. *Of truth tenacious.* Arab. *Poſſeſſors of truth.* A form with the orientals, ſignifying ſuch as are *endowed with judgement and knowledge, viewing the things of this world with the eye of truth: which*, they ſay, *is incumbent on every man to defend.*

Ib. *Call for indignation.* The Arabic here has a peculiar emphaſis: as if the miſer's thoughts inſtigated, and in a manner compelled him to defy the power of God: ſuggeſting to him that his ſubſtance *irtákaba, mounts*, or *raiſes* him above the Almighty's diſpleaſure. *To mount or climb up to a crime.* Arab. is *To attempt or commit it with an high hand. To climb up to covetouſneſs, to be influenced by it. To ſpeak as an Orator, to mount up to the art of ſpeaking. To mount the wings of an Oſtrich, to be expeditious in our actions.*

Ib. *Amputation.* i. e. Cutting of the hand for theft. This was an injunction of *Mahomet's, Alcor.* ch. v. ℣. 44. viz. *If a man or woman be guilty of theft, cut off the hands of both:* which he calls, *an exemplary puniſhment from God.* From hence this imprecation againſt an adverſary; *May God cut off thine hand.*

Ib. *Break*, &c. *The date*, when ripe, the Arabians ſay, *poſek, breaks through the cortex.* Applied to one who is prepared to engage in any wickedneſs. This repreſentation of the date, in *Schulten's* opinion, gives much force and eloquence to thoſe texts in *Prov.* xiii. 3. and *Ezek.* xvi. 25. where the Hebrew radix *paſak* is uſed. He that keepeth his mouth, keepeth his life: *but poſek*, he that *openeth wide* his lips, ſhall have deſtruction. Thou haſt made thy beauty to be abhorred, and *tepaſſeki, haſt opened* thy feet to every one that paſſed by. i. e. *Erupiſti* extra *corticem* omnis virtutis: *thou haſt violently broken through the guards that are placed for the ſecurity of virtue and honour.*

Ib. *Shrink*, &c. The Arabic here expreſſes ſuch a terror

terror as not only diſturbs the mind, but contracts even the features of the face: the ſame word that *Mahomet* threatens thoſe with who do not believe in a life to come. "At the mention of God, he ſaith, their hearts, *iſhmaázzat*, are contracted." *Alcor.* ch. xxxix. 45.

Pag. 51. *Envy*, Arab. *Ráſhikon:* One who is ſkilful in darting: applied to thoſe who caſt an evil eye, as it were a dart, on other men's proſperity.

Ib. *Common form. Maâdha-lláhi: Refugium Dei! The refuge of God* I flee to: or, *God forbid!* an expreſſion frequently in the mouth of an Arabian, (as well as other nations) to avert any divine judgement. The two laſt chapters of the *Alcoran* are by the Commentators entitled, *Confugiaria*, or, *Capita Averruncantia*; becauſe they both begin with the form *aówdho bi-lláhi, confugio ad Deum:* where *Mahomet* inſtructs his followers to ſuplicate God's protection againſt certain calamities which he there ſpecifies.

Ib. *How ſtrangely formed*, &c. The poet from ſpeaking of the happineſs that would attend us, did not our love of money riſe to exceſs, in this ſtanza ſets forth the bad uſe that is too often made of it when not properly applied. Intimating that the ſordid miſer's treaſures are of no moment, even in the moſt difficult circumſtances, till ſuch time as they can break from their confinement, and make their eſcape like a fugitive, who by ſome lucky accident has gained his liberty.

Ib. *Higheſt mountain. To throw down any one from a rock or mountain*, is proverbially the ſame as wiſhing the greateſt evil imaginable may happen to him. This is the poet's wiſh here, that ſuch may be the fate of gold, or rather, of him who paſſionately admires it.

Pag. 52. *The condition*, &c. A proverb, to incite a perſon to perform his promiſe without ſubterfuge or evaſion.

Ib. *Preſented*, &c. Arab. *I breathed upon him with*, &c. An expreſſion, though uſed here in a good ſenſe, yet generally in a bad one. Thus *Mahomet* threatens the

the diſobedient with the *breath of divine puniſhment*. No doubt but he does this in imitation of the holy ſcripture, where the ſame phraſe is frequently mentioned. Comp. 2 *Sam.* xxii. 16. and *Pſal.* xviii. 15. *The blaſt of the breath of his noſtrils.*

Ib. *Guardian*, &c. The verſes referred to are thoſe which are called *Averruncate*, in which are contained the form of averting any impendent calamity or judgement. Vid. not. on *Common form*, p. 63.

Ib. *Morning-adventure: mágdan.* This word is proverbially applied to a ſon who in all reſpects imitates his father: thus expreſſed, "He forſakes not his father either, *magdan*, in his *morning-adventure*; or *marâhan*, *his evening-retirement*.

Pag. 53. *May thy life*, &c. From the verb *Hayya*, *vixit*, one of the moſt reſpectful compliments is intended by the Arabians, as well as other nations, *viz. Hayyáca-alláho: God preſerve thy life.*

Pag. 54. *Gate*, &c. Arab. *To knock at the gate of comfort.* The gate is frequently applied as an entrance to find out what is really fact and truth. *Hai Ebn Yokdhan* blames thoſe who would ſeek for truth in the common and vulgar way, and not be at the pains of *entering min bábihi: into it's gate.* p. 193. *Ebn Sina*, or *Avicenan*, tells us, that by experience he had learned the ways of curing diſeaſes, not to be numbered; which he expreſſes by opening *abwábahom*, *their gates*. Ab. *Pharag. Hiſt. Dynaſt.* p. 350.

Ib. *Like Camel*, &c. Arab. *I throw my rein over my back:* a proverb, ſignifying his liberty to go whither and when he pleaſed. Like the Arabians, who to keep their camels from wandering, faſten the extreme part of their head-ſtall to the knee; but looſen and throw it over their backs when they ſend them into large and free paſture.

Ib. *Inſtructed*, &c. *Abuzeid* being deſirous of excuſing his pretended lameneſs, as if he was not guilty of hypocriſy, intimates that this artifice was not of his own inventing, but that *nature* ſuggeſted it to him.

ASSEMBLY IV.

ENTITLED

DAMIATENSIS.

HARITH the ſon of *Hemmam* in the narrative he gives of himſelf is this. The courſe of my travels brought me as far as *Dimját*, in that year which was remarkable for *confuſion and tumult*. But the circumſtances which I was then favoured with were ſo eaſy, ſo full and proſperous, that the poor man was pleaſed and rejoiced whenever I caſt my eye on him, though it was in the ſlighteſt manner; and I was much eſteemed and beloved by numerous friends and acquaintance. The garments I was adorned with, were rich and ſplendid; formed in ſo juſt and elegant a manner, as readily to diſtinguiſh they were wrought by the moſt experienced and curious artiſt. They appeared to the eye as if bubbles of water were continually flowing over them. And ſo delicate and happy was every paſſage of my life, that my countenance and all the features belonging to it ſhewed themſelves with the ſame alacrity, and to the ſame advantage with thoſe of the bride; when, the veil being taken from her, ſhe is brought to her bed-chamber, expecting the tender embraces of her beloved bridegroom. The companions I made choice of in my travels, were thoſe in whom I could place the greateſt truſt and confidence; men of the moſt ſociable and benevolent diſpoſitions. Did any diſputes or quarrels ariſe, they were always ready to interpoſe, and ſucceſsful in *compoſing* them. So unanimous in their opinions, that they adhered as cloſe to them as children

ſucking at their mothers breaſts. So remarkably even and ſteddy in their behaviour, that one might reſemble them to the *teeth of a comb*, placed in the moſt exact and diſtinct order. Their wills and affections being ſo mutually joined together, and conſpiring always in the ſame ſentiments, that you would be ready to think, the ſame ſoul poſſeſſed each man's ſeparate body. This happy ſtate enabled us, wherever we travelled, to direct our courſe in the ſwifteſt and moſt eaſy manner: for the camels we made uſe of were ſuch as moved with the utmoſt readineſs and expedition. When we entered the houſe of any one, that we might take ſome reſt and refreſhment; ſo far from giving uneaſineſs to the family by continuing longer than our neceſſity required; without the leaſt delay we *made all the haſte* that was poſſible to remove, and to forward our journey. So determined in our motions, that our progreſs was quick, not only in the day, but even in the *dark night*; when we did not ſuffer our camels to ſlacken or retard their paces. So dark, that you might compare it to the colour of a *black crow*. Thus did we continue our journey *till the day began to break*, and the morning to ſpread it's *roſy colour*. We were now ſenſible of a very great fatigue, which our night-travel had occaſioned: and our inclination to reſt and ſleep being ſtrong and increaſing, we had the good fortune to come at a tract of land exceedingly pleaſant and delicate; adorned with little hills, covered with an agreeable verdure, to be compared with a fine rich meadow, or a well diſpoſed garden; refreſhed with cool, languiſhing breezes of wind, ſuch as blow from the eaſt in the time of equinox. This place we judged to be moſt convenient for our purpoſe, and therefore made choice of it, not only that our camels, [for which we had a peculiar regard, as they were of a beauteous kind] might find reſt and eaſe; but we ourſelves too might poſſeſs an agreeable ſtation for ſuch repoſe as would enable us the better to proſecute our journey. No ſooner had our promiſcuous company deſcended to this reſting-place, and the groans

of

of wearied camels, and the ſnoring of my fellow-travellers were ſilenced; but I heard a clear diſtinct voice utter itſelf to one of them, in theſe words, "I ſhould be glad to know what is thy manner and conduct of life with regard to the men of this age in general, and particularly thoſe who are thy neighbours and acquaintance?" To which he made this anſwer.

"As a ſhepherd keeps a watchful eye over his flock, for fear any of them ſhould wander and go aſtray; ſo is it my uſual cuſtom carefully to obſerve the man who makes any addreſs to me, that I may be reſpectful to him, even though he ſhould deviate from the ſtrict rules of juſtice. And if he be of a moroſe, fierce temper, I then *treat him* with ſeveral marks of friendſhip. If my companion be of a quarrelſom diſpoſition, ſo as to diſturb the harmony of ſociety; I have that command of my ſelf to bear with his infirmity; and I cannot but ſhew my love to a perſon, for whom I have a real affection, even though he be the *occaſion* to me *of* much grief and uneaſineſs. A friend that is tender and compaſſionate, I prefer to a brother or near relation. To an acquaintance I am punctual and exact in rendering what is his juſt due, though he does not return me the tenth part of what I have a right to demand. To a ſtranger who begs for relief, I make large preſents; and he who is in a low, *inferior* ſtation, is entitled to my particular aſſiſtance. If I have a night-aſſociate whoſe converſation with me is free and eaſy, I pay him as much reverence as I would do to a *governor* or dictator. If one who recommends himſelf to me by his humanity, and the proficiency he hath made in good learning, and a proper education; I ſhew him the ſame reſpect as if he was my prince or general. Thoſe perſons who have any knowledge of me, find me at all times willing to do them ſuch acts of kindneſs as are conſiſtent with what is good and equitable. And ſhould I meet with a conſtant attendant who makes no difficulty of ſojourning with me in my ſeveral ſtages, I am prepared to aſſiſt him in every neceſſitous caſe to the utmoſt of my

ſubſtance. Do I happen to converſe with one whoſe averſion to me is ſuch that to injure me, he would purſue the moſt *violent meaſures:* my buſineſs then is to ſoften my ſpeech, and diſcourſe with him in the mildeſt terms. But if I am ſecure of a perſon, ſo as to be ſatisfied that his abilities are not of any moment; it is my cuſtom to addreſs myſelf frequently to him, and in much civility enquire of his health and welfare. Does my behaviour at any time merit a reward? inſtead of being gratified with what I might reaſonably expect, I make myſelf eaſy with the *ſmalleſt tender* of kindneſs: for as it is given by way of recompence, I make no difficulty of receiving it. If I am ſo unfortunate, that inſtead of fair and equitable treatment, I meet with hard and unjuſt meaſures; and inſtead of tenderneſs and affection, I am heavily loaded with oppreſſion; it is my way not to complain, nor does my reſentment riſe ſo high as to meditate revenge: no, *though I am provoked by a man of the moſt virulent diſpoſition.*"

The anſwer his companion made was this: "O my ſon, what canſt thou expect but miſery and unhappineſs from ſuch principles as thou haſt advanced? on the contrary, it is my ſtedfaſt opinion, that ſo far from expoſing one's reputation to public cenſure, we ſhould tenaciouſly adhere to what is laudable and of true eſteem; and the utmoſt of our ambition ſhould be, to aſpire after ſuch concerns as are *noble and generous.* For inſtance, if my circumſtances are full and plenteous, I am not profuſe to thoſe, who have it not in their power to return the favour. Should I meet with an inſolent, proud man; I could not eſteem him worthy of any mark of my diſtinction or reſpect. Do I appeal to a perſon for juſtice, and he refuſes to vindicate me from the injury I ſuffer; my reſentment is ſuch, that I cannot expreſs the leaſt ſincere affection for him? He who diſregards thoſe duties which are incumbent on brothers or near relations to perform; muſt not preſume I ſhould pay that regard to him, as I would do to one who hath a juſt title to bro-

brotherly kindneſs. Does any one imagine I ſhall be forward to aſſiſt him in diſtreſs, when he is ſenſible how much he hath deceived me, and fruſtrated thoſe hopes I had conceived of him? He who is guilty of a *breach of acquaintance and friendſhip*, is not to ſuppoſe I can have a true regard for him. Neither do I diſtinguiſh a man by mild and gentle treatment, who is ſo fooliſh as not to pay that reſpect which he owes, and which is due to me. If I have *recourſe to* a perſon for his patronage and protection, placing my truſt and confidence in him; and inſtead of relieving, he betrays me; I have no longer any communication with him. If I muſt converſe with thoſe who are mine enemies, I am not ſo prodigal of my friendſhip as to admit them to any part of it. Nor am I ſo inſenſible of the ungenerous treatment of an adverſary, as not to threaten him if he perſiſts in it. Should any one rejoice at my misfortunes, my temper is not ſo *ſmooth* and indolent, as to paſs it by without a proper reſentment. And if I knew the man who would be pleaſed and inſult over me at my death, I muſt look upon him with as much diſdain, as on a perſon that was perverſe and diſtorted both in body and mind. Should it be enquired whether I am deſirous of receiving preſents and gratuities; my anſwer would be, From thoſe only who have an affectionate love for me. Was I reduced by poverty to a ſtate of diſtreſs, I ſhould not ſeek my remedy but from ſuch perſons, whoſe tenderneſs and compaſſion I might ſecurely truſt to. Neither would I cultivate an intimate friendſhip with one, who was not ready to *ſuccour me* in my indigent circumſtances. Did I know a man who was deſirous of, and ardently wiſhed for my death, Can you imagine he had any title to my hearty and ſincere intentions? He who is ſo uncharitable as not to refreſh my empty *pockets* with a neceſſary ſupply, muſt not expect I ſhould *compliment* him with my beſt wiſhes for his happineſs and proſperity. Nor am I *laviſh* in my commendations to him, who in any reſpect hath injured my character.

Is there any man, let me aſk, who, if his judgement was required, would be ſo partial as to determine, that I ought to be liberal and beneficent; and that thou hadſt the liberty of treaſuring up, and increaſing thy ſtore? That it was my duty to be of a mild, gentle diſpoſition; and that thou mighteſt indulge a rough, intractable temper? That I ſhould be of ſo tender a nature, as to melt and diſſolve at the thoughts of every calamity; and that no object of diſtreſs ſhould ſoften thy congealed bowels? That my love and affection for private, or public proſperity ſhould be flagrant, kindled with a pure flame; and that thine ſhould be cool and languid, without the leaſt zeal for what is truly advantageous? That this is an unjuſt and unreaſonable way of acting, I call God himſelf to witneſs. The words that we ſpeak, ſhould be weighed and balanced in a true, juſt ſcale: and the *actions* we engage in, conſidered with the ſame care and exactneſs. Such are the expedients neceſſary to ſecure us from treachery and *fraud*; and to prevent any hatred or ill deſign againſt us. Do not I ſpeak that which is juſt and proper? For, what reaſon is there to be aſſigned, why I ſhould gratify thee with ſeveral favours, and ſupply thee with one draught after another, till thy thirſt is quite ſatiated; if thou art of ſo ingrateful a temper as to load me with repeated afflictions? Shall I be ready to eaſe thee of thy heavy burden, when thou ſheweſt no regard to me labouring under the ſame preſſure? Shall I make it my ſtudy to add to thy ſtore, and increaſe thy acquiſitions, when thy time is employed to wound and injure me in my property? In thy neceſſity ſhall my bounty be freely poured out, like water flowing with an uninterrupted courſe; and in my diſtreſſed circumſtances wilt thou be ſo little affected as to bid me, without any aſſiſtance, go and provide for my ſelf? Were theſe principles to be admitted, what rules ſhould we have to compare juſtice with injuſtice, righteous dealing with oppreſſion? By the ſame way of reaſoning we may maintain, that our countenance

ſhould

ſhould appear placid and ſerene to him who looks on us with a dark, cloudy aſpect; which would be as great an abſurdity as to affirm, that the ſun ſhould ſhine bright when it is overcaſt with a thick cloud. Or, that our love and affection ſhould exert themſelves to the higheſt degree, in favour of thoſe, whoſe hatred and malice are directed againſt us with the utmoſt violence. For where will you find one animated with ſuch a noble, *generous warmth*, as to be perfectly eaſy and undiſturbed, when he meets with *baſe*, undeſerving *treatment?* Excellent and divine were thoſe words of *thy father*, when he ſaid:

I.

Does any one with gen'rous ſoul poſſeſs'd,
Diſtinguiſh me with trueſt ſigns of love?
Should not *my gratitude exert it's pow'r,*
The bounteous mark of friendſhip to repay?

II.

Is my aſſociate liberal and free?
He's ſure to find me equally diſpos'd,
But if the tender of his bounty's ſmall;
He muſt expect the ſame deficient hand.

III.

Free from the dark and fraudulent deſigns
Of artful men my conduct I preſerve.
He is the worſt, the vileſt of mankind,
Who ſtudies *to* detract *from righteous truth.*

IV.

The tyrant *who delights t' oppreſs and ſpoil;*
JUSTICE, *when he's oppreſs'd, forbids complaint.*
The wretch, whoſe words are ſcandal, muſt not grieve,
When injur'd by the voice of public FAME.

V.

I take no pleaſure in thoſe treach'rous arts;
Thoſe ſchemes of policy to deceive mankind.
Th' applauſe which crafty circumventors *gain,*
Tho' grateful to their ears, is my diſdain.

VI.

As common duties are of mutual force;
The rules of equity I muſt tranſgreſs:
To his injunctions ſhould I homage pay,
From which he claims a freedom abſolute?

VII.

He who is vers'd in baſe, perfidious arts,
And loud pretences *to affliction makes;*
Vainly imagines I'm his cred'lous *ſlave,*
T' embrace for truth all his fictitious love.

VIII.

So ſtrange and inconſiſtent are his thoughts,
He does not, will not, rightly apprehend,
That I ſhall readily diſcharge the debt,
By the ſame meaſure, and in kind the ſame.

IX.

Is he ſo negligent as not to pay
The common duties which thy ſtation claims?
With deteſtation from his preſence flee,
As from a nauſeous corpſe dug from his grave.

X.

In friendſhip if he's outwardly ſincere,
With all the marks of honour and reſpect;
And yet ſo ſubtle, he betrays his friend:
Familiar converſe *cautiouſly avoid.*

XI.

Does thy companion find thy indigence
Is ſuch, as labours for his full ſupply?
Your mutual bonds of love, tho' ne'er ſo ſtrong,
Will ſoon be chang'd, and loſe their former ſtrength.

Harith ibn Hemmam ſaid, when with the moſt diligent attention I had heard, and to the beſt of my remembrance collected the particulars of their mutual diſcourſe, I was extremely deſirous to have a thorough knowledge *of their perſons.* No ſooner did *the morning*

ing ſhew itſelf bright and clear after the riſing of the ſun, and *the light ſpread* itſelf through the air; but I roſe from my bed before the loaded travellers with their caravans, or even the *early crows* had made their appearance. I then directed my courſe towards a certain night-voice which reached my ears; and at laſt I came to a clear, diſtinct view of two faces. By a ſlight caſt of the eye I perceived that it was *Abuzeid* and his ſon engaged in cloſe converſation with each other: both of them clothed in old ragged garments. And knowing very well that the ſon as well as the father might be truſted with any ſecret, I reſolved to aſſociate with them in my night's-diſcourſe, in ſuch an agreeable, humorous way, as to make it a pleaſing and delightful entertainment. Therefore without farther ceremony, I addreſſed them with the ſame eagerneſs that a perſon would attempt a thing for which he has a real and true affection; being very ſenſible of their courteous and mild diſpoſition, eſpecially ſhould I condole with them on the neceſſitous condition they then laboured under: For this reaſon I indulged them the full liberty of *making themſelves my companions:* and of applying to their uſe, as they judged convenient, whatever was my property though of ever ſo *great or ſmall concern.* After this indulgence, I applied myſelf to the company of travellers, and informed them of the real value and excellence of thoſe two men, with a deſign *to promote* their liberality; *to enrich* them by their beneficence: and treat them with the ſame kind reception, as they would do their intimate friends and companions. We happened to be in a place, to which travellers in the night reſort for their refreſhment, that they may be more able to proſecute their journey the next day. From hence we could obſerve diſtinctly the buildings of ſeveral villages, and have a clear view of the *hoſpitable fires.* As ſoon as *Abuzeid* ſaw a full purſe, and poverty with it's miſerable circumſtances ſhaken and diſſipated; he ſaid to me, I muſt ingenuouſly confeſs to you that my body is grown ſqualid and dirty; and the ſmell ariſ-

ing

ing from it nauſeous and loathſom: permit me then to go and bathe in ſome neighbouring village, where I may have time ſufficient to cleanſe and purify myſelf, a matter of importance to me, and requires no ſmall conſideration. When I told him, he was at his own liberty; and under no obligation as to any particular time; only to return, after having diſpatched his buſineſs, ſo ſoon as his conveniency would permit him; the anſwer he made, was, Aſſure yourſelf my return to you ſhall be expeditious; and allow me the compariſon, ſwifter than the twinkling of an eye. He then began to run with the ſame ſwiftneſs, as one of thoſe generous horſes does that is trained up for *the courſe*. And for fear his ſon ſhould delay and loſe time, he repeated his call to him, Make haſte, make haſte. But not having the leaſt ſuſpicion of his deceiving, and his intention to eſcape from us, our delays were frequent, making obſervations on him with as much attention, as thoſe feaſts that depend on the appearance of the moon are obſerved by the *watchers*; and with the ſame diligence that thoſe forragers uſe, when they are diſpatched to ſeek and provide neceſſary ſupplies and refreſhment for an army. Thus were we employed even till *the day* began to decline, and *the light* to diſappear. But when we had waited with full and longing expectation, and the *ſun* almoſt *darkened*; I ſaid to my companions, ſurely we make too much delay, and have protracted our courſe, ſo as to loſe a great deal of time. I am ſatisfied the man's whole contrivance has been to treat us in a fraudulent manner. Therefore be as expeditious as poſſible to prepare for our journey, without any concern or regard for one whoſe *outward behaviour* was plauſible and honeſt; but the event ſhews, he is a perſon of a baſe, diſingenuous temper. Being then as eager to move as a bird with wings expanded is, to fly, I roſe up in haſte to load my camel. And whilſt I was collecting together what materials were neceſſary for travelling, I found that *Abuzeid* had wrote this inſcription on my camel's ſaddle:

My

My greateſt; beſt ſupport! no parallel
Can equal thee among the ſons of men.
Eſteem me not a wand'ring fugitive,
Prompted by raſh diſdain, or wantonneſs.
For from my birth, like camels richly fed,
My keeper left, I've various ways purſued.

This inſcription, he ſaid, I gave to the company, to read; and that it might be ſome plea for my accuſing him of ſo much ungenerous behaviour. And being in high admiration of the *fabulous* and pleaſing *account* he had given of himſelf, they petitioned in the ſtrongeſt terms, that *that* might *make an atonement* for his crime. We then proceeded on our journey, not knowing what aſſociates he might have ſubſtituted to deal with us, in the ſame ludicrous manner.

NOTES

NOTES

ON

ASSEMBLY IV.

ENTITLED

DAMIATENSIS.

PAG. 65. *Dimjat*, or *Damjatà*, once a famous city in Egypt: the ſame that *Stephens* calls Ταμίαθις· *Gol.* ad *Alfrag.* p. 148. *Jerem.* ii. 16. we read of that city by the name of *Tahpanhes*: lxx. Τάφνας. which gave title to a queen of Egypt, 1 *King.* xi. 19. ſuppoſed to be the *Daphnæ Peluſiacæ:* where St. *Jerom* writes, from an ancient tradition, the prophet *Jeremiah* was ſtoned by the Jews. Vid. *Schultens. Ind. Geogr.* in *Vitam Saladini.*

Ib. *Confuſion and tumult.* The Arab. words (as uſual with our Author through all his *Aſſemblies*) correſpond in ſound, viz. *Hiyát wa-Miyát:* From hence the Arabians, when they would expreſs the utmoſt diſtreſs that men can be involved in, ſay, *tebáyatow wa-temáyatow: inter ſe ultro citroque impulerunt, et repulerunt: nothing but the utmoſt diſorder and confuſion amongſt them.*

Ib. *Compoſing*, &c. The original is one of the Arabian *Adagies*; viz. *They broke the ſtaff of diſſenſion. The ſtaff, Abu Obeid* writes, is proverbially applied to *ſociety*; and the *breaking* of it, to *diſſenſion.* In this ſenſe he obſerves, when a perſon *breaks the ſtaff of the Moſelmen*, it is the ſame, as, *he deſerts their communion and fellowſhip.* In holy Scripture *a ſtaff* is mention'd as an emblem of power and authority, which

which is abuſed in the hand of a tyrant and an oppreſſor as, *Iſai.* ix. 4. *Thou haſt broken the ſtaff of his ſhoulder*, i. e. thou haſt ſubdued the tyrant's inſolence. and ch. xiv. 5. *The Lord hath broken the ſtaff of the wicked. How is the ſtrong ſtaff broken! Jer.* xlviii. 17.

Pag. 66. *Sucking*, &c. The Arabic is very ſtrong and figurative, together with the *Paranomoſia*, in which the Arabians much delight, viz. *ſucking, afáwika-'l-wifáki, the milky draughts of harmony.* With them are theſe frequent metaphors, *To ſuck the breaſts of learning, of virtue*, &c. and *of vice, injuſtice*, &c. In the ſame Eaſtern phraſe we read *Iſai.* lxi. 16. *Thou ſhalt ſuck the milk of the Gentiles, and the breaſt of kings.* And lxvi. 11. *That ye may ſuck the breaſts of her conſolations.* This will ſuggeſt to every member of the Univerſity of Cambridge, who makes, as he ought to do, a juſt and regular proficiency in academic ſtudies, what nouriſhment he hath, or ought to receive from the breaſts of *Alma Mater.*

Ib. *Teeth of a comb.* This compariſon intimates an equality of mind to do good in whatever ſtation we are placed: on the contrary, *Like the teeth of an aſs*, when the mind is fixed and intent on doing evil.

Ib. *Made all the haſte*, &c. The phraſe here is, *We ſnatched, or ſtole delay.* When an heifer lows in a mild, gentle manner, the Arabs ſay, *She ſteals her lowing.* When a diſcourſe is drawn up ſlightly and careleſsly, they pronounce it, *A ſtolen diſcourſe.*

Ib. *Dark night*, Arab. *When the night was in its youth*, i. e. in the beginning of the night, when for want of the moon the clouds are very dark: the alluſion is made to thoſe who are young, their hair being then blacker than when they advance in years. Or, as the commentator *Tebleb* writes, The Author may refer to the firſt night of the month, which is in it's youth, and dark in the beginning of it's age. The Arabic *Shabáb, youth*, from *Shábba, arſit, flagravit*, beautifully expreſſes that ardour, that natural heat and briſkneſs which accompany our younger days.

Ib.

Ib. *Black crow.* Arab. *In it's ſkin reſembling a crow.* The compariſon is poetically applied to one who hath long black hair: and to a woman wearing her ſpreading veil. *Godáſon*, the word here uſed, in the 1ſt conj. *gadaſa*, is, *To be liberal*, or *profuſe*. And in the 4th, *To let the veil hang looſe.* The Arabians indulge their genius ſo much as to expreſs *a very dark night*, by *the wing of darkneſs hanging looſe. The ſkin of the night*, they ſay, is *it's darkneſs*: on the contrary, *The ſkin of the day, it's bright countenance. The vaſt extended firmament*, they call, *The ſkin of the air.* The Poet *Aſedeus*, lamenting the puniſhment that was inflicted on him, viz. *The ſhaving of his head*, writes,

The crow that grac'd the beauty of my head,
I'm now depriv'd of, and expos'd to ſcorn.
Their pleaſure was the ſame as gathering grapes,
In cluſters heavy, pendulous and ripe.

The ſame thought is purſued by another Poet, in this devout ſtrain:

To God I make this ſtrong requeſt,
Not to deprive me of my crow:

i. e. That I may not die in the vigor of my youth.

Ib. *Day-break.* Arab. *Till the night put off her youthful dreſs*: i. e. her black robes. *Roſy colour.* Arab. *it's red tincture.* In alluſion, as *Schultens* ſuppoſes, to thoſe Arabian ladies who ſtain with that colour their nails, and extreme parts of their fingers. From hence, *Tinctured in the extremities of her fingers*, is the ſame as if you ſaid, *a female Arabian.* And ſo careful are the Arabs to have their wives diſtinguiſhed, that it is a maxim with them, *Do not marry a woman that neglects to ſtain her fingers and eyes.*

Pag. 67. *Treat him*, &c. The Arabic is finely expreſſed, viz. *Abdholo*: *I am prodigal* of my friendſhip. The ſame verb is applied to *eagerneſs* and *exceſs*, viz. *I am prodigal of*, or, *I lay out, all my ſtudy.*

I am prodigal, or, *I make a ſacrifice of my very ſoul. I am*, ſaith an Arabian, ſpeaking like a brave warrior, *prodigal of my countenance in battle:* i. e. I expoſe myſelf to the utmoſt danger; *but careful to preſerve it when I am in no engagement.*

Ib. *Occaſion of*, &c. Arab. Proverbially, *Though he give me hot water to drink.*

Ib. *Inferior*, &c. Arab. *To the ſecond rider*, [i. e. one who rides behind me on the ſame beaſt] *I give the beſt entertainment.*

Ib. *Governor.* Arab. *Amîr*, or, *Emîr*, a title of honour which the Arabians uſe when they profeſs to oblige any man with their beſt offices. *Thou art my Emîr:* i. e. My ruler and director.

Pag. 68. *Violent Meaſures:* Arab. *Bake me in a frying-pan.*

Ib. *Smalleſt tender*, &c. *Lafáon: Any thing, though never ſo inconſiderable, a little duſt*, or *filing of gold.* From hence the proverb, *Al lafáo gaíra-'l-wafái: Pulviſculus, non complementum. Only duſt: no ſatisfaction: when a perſon is amuſed with words, and cannot have common juſtice.*

Ib. *Though provoked*, &c. Arab. *Though I am bit by a ſerpent of the fierceſt and moſt dangerous ſpecies.* Such are thoſe with variegated ſpots of black and white.

Ib. *Noble and generous: Danînon: Whatever is obtained and preſerved (avarè,) with the greateſt care.* Such things the Arabians call *Danáyino:* by which word they diſtinguiſh *the peculiar properties of God:* according to their tradition, *To him belong (Danáon) creatures highly eſteemed: (quas avarè, habet,) Theſe he ſuffers to live and die in ſafety:* i. e. They are his peculiar beloved, his principal objects for which he is ſolicitous.

Pag. 69. *Breach*, &c. Arab. *He who breaks my chains*, or *bonds.*

Ib. *Recourſe to*, &c. Arab. *I do not obſequiouſly yield my reins*, or *head-ſtall to him who betrays (dhimámi) my truſt.* Both Jews and Chriſtians when ſubject to the

the Mahometans were diſtinguiſhed by the name of *Ahlo Dhimmatin, Populi Clintelæ, vel Tributarij. Ab. Farag.* p. 336.

Ib. *Smooth: aſmacao: enodis ſum:* i. e. I am not like a piece of wood that is ſo exactly formed as not to have the leaſt *knot*, or excreſcence.

Ib. *Succour me:* Arab. Who would not *yaſoddo, ſtop my gap:* a phraſe of the ſame meaning is, *Sadda, he ſtopped*, or prevented *the breaking* of his back-bone: i. e. He aſſiſted him in his extreme neceſſity. He ſtopped the gaping of his hunger: or, he ſupplied him with proviſions.

Ib. *Pocket: widon: veſſel, caſe*, or *box.* To ſtuff or fill a man's *veſſel*, is the ſame as, *To make him large preſents.*

Ib. *Compliment*, &c. *Doáon: precatio*, from which, *Dáin: qui fauſta precatur: health and happineſs* to any one, is the word the Mahometans ſubſcribe to their epiſtles, eſpecially when they write to men of note and family.

Ib. *Laviſh*, &c. Arab. By way of contraſt to the foregoing ſentence; *Nor do I pour out a bottle of water on him, who had emptied and waſted mine.* There is an Arab. Adagy, viz. *His veſſel leſſened:* i. e. He loſt part of his property.

Pag. 70. *Actions:* Arab. *We ſhould cut the ſhoe according to its model:* which is ſpoken as a proverb. There is another of the ſame force, viz. *Our feet are in their ſhoes:* i. e. We are like to them in every thing.

Ib. *Fraud: Tegábonon:* This is the title of the ſixty-fourth chap. of the *Alcoran*, viz. *Mutual deceit.* For at the day of judgement, the Mahometans ſay, the *faithful* ſhall deceive the *unbelievers*, by taking their place in Paradiſe, which by bad conduct in life they had forfeited.

71. *Generous warmth: búrron: ingenuus. Treatment: Chóttaton: a line, rule*, or *condition*, to direct us. *Gjeubarri Lexic.* to give us the force of the words: *búrron*, and *chóttaton:* quotes this ſentence

of

of *Taăbeta Sjerran*, viz. When there are [*chottatáni*] *two conditions*, either captivity and reproach, or blood: ſurely death to [*húrron*] *a man of an ingenuous ſpirit* is more agreeable.

Ib. *Baſe treatment:* Arab. Condition of *chásſon: injury:* ſuch as ariſes from the want of proviſion; when any beaſt, for inſtance, is kept a whole night without refreſhment: which gave occaſion to a Poet's comparing an *aſs* with a *ſtake* faſtened to the ground, as if they were both vile in nature, and no regard to be had to one more than the other: and, as if they were equally ſtupid, ſo as not to be ſenſible of any *injury* that could be done to them:

Two of the vileſt objects when oppreſs'd,
With reſignation all th' oppreſſion bear;
A village-wand'ring *aſs*, and ſapleſs *ſtake*.
The *aſs*, if faſten'd to his ſtubborn cord,
Tho' pinch'd with [*chaſſon*] *hunger*, yet makes no complaint.
In the ſame ſtupid, ſenſeleſs ſtate remains
The *ſtake*; tho' bruis'd with th' hammer's frequent ſtrokes,
Contuſion ſuffers, no reluctance ſhews.

Ib. *Thy father: Abuzeid* intimates himſelf.

Ib. *Should not*, &c. Arab. *Should not I build upon his foundation?* A proverb with the Arabians for making mutual returns in the ſame kind; whether it be *ſincerity to him who is ſincere:* or, *deceitfulneſs to him who deceives* us.

Ib. *Equally diſpoſed:* The literal Arabic is, *I mete out to my friend, according to his meaſure to me, let it be large or deficient.* This, as *Schultens* writes, correſponds with our Saviour's words, vii *Mat.* 2. *With what meaſure ye mete, it ſhall be meaſured to you again.* But there is this difference: our Saviour applies the words to raſh judgement and hypocriſy; the Arabian [if according to the ſenſe of the proverb mentioned above] to retaliating *evil for evil*, as well as *good for good.*

Ib. *Detract: lá ochássiro: non detraho:* fill up the meaſure, [i. e. Give every one his due] that ye may not be numbered *min-al-mockſirína, among the detractors:* is a precept in the *Alcoran, Sur.* xxvi. 180.

Ib. *Studies,* &c. The Arab. here is expreſſed in a proverbial form, though not very clear to the reader, viz. *Whoſe day ſuffers damage more than it's mother,* viz. Whoſe *ſecond day* does more injuſtice than *yeſterday,* which is called the parent of the following one; i. e. Who every day grows more and more injurious.

Ib. *The tyrant,* &c. The Arabic is, *Every one who expects fruit from me, gathers only that which he hath planted. Fruit: gánan:* from *gána, To gather fruit.* But this verb points out another ſenſe, viz. *To be falſe, to calumniate:* and *gánin* denotes an *unjuſt man,* or *a tyrant.* It is a proverb with the Arabians, *igtáni má garáſta: Gather what thou haſt planted:* or, *Reap what thou haſt ſown.*

Ib. *Circumventors:* The Arabic alludes to a proverb, viz. *Complosio circumventi:* When one party, though he is deceived in the bargain, *ſtrikes hands* with the other to confirm the agreement. To ſuch deceitful methods our Author applies *converſation* and *fraudulent commerce* of all kinds.

Pag. 72. *Pretences,* &c. i. e. The diſſembler who [*Arab.*] *mixes his love:* alluding to wine diluted with water.

Ib. *Credulous,* &c. Arab. *He imagines I cannot diſcern his falſe clothing:* i. e. His diſſimulation.

Ib. *Familiar converſe,* &c. Arab. *Put on him the garment of one who abhors his familiarity.* The ſame phraſe is uſed in other reſpects, viz. *He put on the garment of one going away:* i. e. *He went away. He put on the garment of deſpair:* i. e. He was in the utmoſt deſpair. *The garment of famine,* is, *extreme famine.* To clothe *with ſalvation, with ſhame, with blackneſs, with trembling,* &c. we know are expreſſions frequent in the H. Scripture.

Ib. *Of their perſons:* Arab. *Of their eye, with,* or *before the eye,* and *beyond the eye,* are phraſes denoting a man's *preſence,* or *abſence.*

Ib.

Ib. *The morning:* Arab. *The ſon of* [*dhochái*] *the ſcorching* SUN: a word that *Ibn Doreid* applies to the uneaſineſs of a guilty conſcience, viz. "He who caſts off ſhame, or deſpiſes what is ſacred, treaſures up to his ſoul a repentance more uneaſy than the heat *aldhócai, of the ſcorching ſun.*"

Pag. 73. *Light ſpread,* &c. Arab. *When the light had clothed the air.* Vid. Not. above.

Ib. *Early crows: The morning vigilance of the crow,* is uſed as a proverb. The expreſſion in the original is ſomewhat peculiar, viz. I roſe *not as the morning crow:* i. e. *I roſe before him. Couragious, not as Alexander:* i. e. *More couragious.*

Ib. *Making,* &c. Arab. *Of placing themſelves on my ſeat.*

Ib. *Great or ſmall.* The Arab. words *cothron* and *collon: plenty* and *ſcarceneſs,* by way of adagy diſtinguiſh things *good* or *bad,* of the *higheſt* or *loweſt value.*

Ib. *To promote,* &c. Arab. *That they might ſhake their fruitful trees over them. A tree loaden with fruit,* being a favourite emblem of *a rich man,* among the Arabians.

Ib. *Enrich them,* &c. Arab. *Overpower,* or *immerſe them in their beneficence.*

Ib. *Hoſpitable fires.* A deſcription of which we have from *Tebleb,* viz. *The chief and principal men among the Arabians, when the night is ſo dark that their tents cannot be ſeen by travellers, chooſe the mountain or hill that is neareſt to them, where they kindle a fire, and give particular charge to have it kept up, till the morning, as a place of retirement for night-travellers.* Vid. *Anthol. vet.* ed. *Schult.* p. 473. and *Carm. Togr.* v. 23. and Note on *Kailanenſis,* p. 58.

Pag. 74. *The courſe: Midmáron:* properly ſignifies the ſpace of forty days, in which a horſe is fed more liberally, that he may grow fat, and after this return to his uſual allowance, that his fatneſs may wear off, and he may appear outwardly thinner and ſlenderer. Such an horſe is called *modámmiron, reduced to his old ſhape.* The *hippodromus,* or place for *race-*

horſes, is likewiſe named *midmáron*, and applied by the Arabians to the *race of virtue: of eloquence: of munificence: of courage: of death.*

Ib. *Watchers:* From hence we learn that the Mahometans, in imitation of the Jews, appointed men to *watch* and give notice of the firſt appearance of the moon.

Ib. *The day*, &c. Arab. *Till the day was worn out with old age:* or, *till it waxed decrepid and expired:* a phraſe common to Greeks and Latins, who ſpeak of the *Spring* as being *young*, *adult*, and *growing old.* The ſame figure is applied to *praiſe*, to *fame*, to *fortune*, &c. *jamque multa edita ſtrage pugna ſeneſcebat. Liv.* l. 4.

Ib. *The light*, &c. Arab. *The edge or border of the day was falling*, or *ſinking* to the weſt. *Præceps in veſperam dies.*

Ib. *Sun darkened.* Arab. *The ſun appeared in his ragged garments*, viz. When the radiant veil of night, with which he was clothed, by the darkneſs that gradually increaſed, was changed to a tattered, ſordid, ſackcloth-robe. Comp. *Rev.* vi. 12. *The ſun became black as ſackcloth of hair*, viz. When obſcured by black clouds.

Ib. *Outward behaviour*, &c. Arab. *Who appeared outwardly a verdant herb; but within a mere dung-hill:* proverbially applied to thoſe who *make fair and large promiſes, without any intention to perform them.* One of *Mahomet*'s ſayings, by tradition, is, *Beware of the verdant outſide of dung.* And being aſked what he meant by it; replied, *A beautiful young woman ſprung from evil parents.* Our author *Harîri* in another place ſpeaks in the ſame figure, viz. *The verdure of his dung deceived me ſo far as to make me enter into his familiar acquaintance.* i. e. *His ſeeming-honeſt, liberal behaviour*, &c.

Pag. 75. *Fabulous account. Al-Churáphah: a word, Tebleb* obſerves, *in every body's mouth*, proverbially *applied to all inſignificant diſcourſe, and in which there is no truth: Such diſcourſe, Abulbeka* writes, *as occaſions admiration and laughter: looſe and inconſiſtent, like fruit,*

which *churipha, is cut, and divided* into ſeveral parts. From hence *charâph*, denotes *weakneſs of mind*, and *al-châriph, a perſon of that ſtamp.* Others derive it from one whoſe name was *Churâpha*, who was ſeized by *Genii*, [or *Dæmons*, vid. *Alcor.* vi. v. 128] and making his eſcape from them, related ſeveral ſtrange ſtories concerning what had happened to him.

Ib. *Make an atonement*, &c. Arab. *Teawwadhow.* Literally, *Confugerunt*, viz. ad Deum averruncum. i. e. They appealed to God in their behalf. *Maádhallâhi: Confugium Dei.* And *Aówdho ila-'llâhi: confugio ad Deum*, are ſolemn proteſtations frequently uſed by the Arabians: to avert any divine judgement: the ſame with, *avertat Deus!*

ASSEMBLY V.

ENTITLED

CUFENSIS.

THE narrative which *Harith* the ſon of *Hemmam* gives of himſelf, is as follows. Once in my travels, when the night to the eye appeared as it were with a clothing of different colours, occaſioned by the moon's ſhining with a mixture of light and darkneſs; which in compariſon you might reſemble to a ſilver *amulet*; I happened at *Cufa* to enter into converſation with a ſociety of men, *verſed* in the politeſt arts of eloquence: to ſuch a degree that even *Sebban* himſelf could not be compared to them. Upon what ſubject ſoever they diſcourſed, that which they alledged was ſo profitable and worthy of remembrance; that there was no one, who gave the leaſt due attention, but muſt receive conſiderable advantage from it. So clear, and free, and innocent, that there was no neceſſity for any caution to be given, no fear of any bad conſequence ariſing from it. In ſhort, ſo very entertaining, that inſtead of creating jealouſy in the audience, it engaged them to enter into the ſtricteſt bonds of unanimity and friendſhip. This night-converſation affected us to ſuch a degree, that there was no poſſibility of withdrawing from it, till the light of the moon diſappeared, and we were forced to ſubmit to the power of ſleep, notwithſtanding the moſt reſolute ſtruggles to ſupport our vigilance. And no ſooner had the *night* ſpread it's veil of the thickeſt darkneſs, and a general nodding and ſlumbering prevailed, but from the gate we heard a low, murmuring

muring voice, in ſound reſembling the *barking of a dog*; which was followed ſoon after by a loud knocking at the door, eagerly requeſting that it might be opened. To whom we ſaid, What ſtranger is this? what misfortune hath happened to him, that he ſhould travel in ſo very dark a night, and make this a place of refuge? To which he gave this anſwer:

May happineſs this family attend,
From the calamities of life ſecure!
Your days ſurviving, may you all enjoy,
Guarded from injuries of ev'ry kind!
Compell'd by darkneſs ſpreading o'er the night,
[*Clouds fly on clouds in thickeſt union join'd,*]
A ſqualid traveller, with duſt beſmear'd,
Begs for refreſhment from your bounteous dome.
To tedious *motions deſtin'd is my life.*
Theſe with much toil and labour I purſue.
The hardſhips I endure, pow'rful and ſtrong,
Make me an object of uncommon form.
I'm ſo contracted that my head and feet,
Their poſture change, almoſt in union join:
My viſage pale, like th' horizontal *moon,*
When ſcarce three days are number'd to her age.
In my diſtreſs'd condition I preſume
An humble ſupplicant t' approach your court.
No perſons in the univerſe ſo well diſpos'd,
Petitions from poor objects to receive!
Some tokens of your hoſpitality
An indigent petitioner requeſts.
Your kind reception, tho' your bounty's ſmall,
Will ſoon diſcover my contented mind.
To ev'ry change adapted is my taſte:
For ſweet or bitter I am well prepared.
So far from ſilence! in the ſtrongeſt terms
With praiſe your gen'rous acts I'll celebrate.

After this incident, *Harith Ibn Hemmam* thus continues his narrative. When by the harmony and ſweetneſs of his poetry he had engaged our affections to ſuch a degree, that even our very heart was pierced and wounded; and when we thoroughly un-

derſtood *what power* of eloquence he was poſſeſſed of, which flowed from him like ſo many ſudden ſhowers of rain from the clouds; to prevent any more ſolicitation we made all the diſpatch that was poſſible to open the gate, and to receive him with the tendereſt expreſſions of congratulation: calling aloud to the young man who attended us, Make haſte, make haſte, without the leaſt delay, and bring what proviſion you find is the readieſt to be had. But the ſtranger proteſted by him who *conducted* me to your manſion, I am determined not *to taſte any of your hoſpitable proviſion*, unleſs you abſolutely promiſe that you will give yourſelves no extraordinary trouble on my account, and not imagine you are under any neceſſity of eating any thing, purely to oblige me, at this unſeaſonable juncture. For to load the ſtomach by *frequent eating*, is the occaſion of much crudity and choler: we are therefore by an *interdict* forbid to indulge the appetite. And in my opinion, he muſt be eſteemed the moſt unwelcome ſtranger, who gives trouble and diſturbance to a family, that favours him with a kind and generous reception: eſpecially when there ariſes from it any injury to the body, and a foundation is laid for ſeveral kinds of ſickneſſes and diſeaſes. We muſt not wonder then at that common proverb, *The beſt ſupper we eat, is by day-light*. The proper, and indeed the only meaning of which is, to be quick in diſpatching our evening repaſt, and to avoid regaling ourſelves in the night with ſuch food, that ſo far from affording due nouriſhment, it produces weakneſs in the eyes, and dimneſs in our ſight. What you obſerve, I proteſt, is much to the purpoſe, only with this exception; *unleſs one's hunger increaſes to exceſs*; and if not ſatisfied, we can enjoy no eaſe, nor reſt. The obſervation that *Harith* made, was, His whole behaviour was ſuch as if he was reſolved to know the intimate ſecrets of our mind, and thoroughly *underſtand which way our inclination directed us*. Therefore without any heſitation we treated him in the moſt obliging manner, gratifying his requeſt,

agreeing

agreeing to the condition he propoſed; and expreſſing ourſelves largely in commendation of that *diſpoſition of mind*, in which nature had formed him. When the waiter brought what repaſt was the readieſt to be got, and had lighted a candle, ſo as that we could diſtinguiſh one perſon from another, I fixed my eyes intenſly on the man, and who ſhould he be but *Abuzeid?* I then ſpoke to my companions; congratulating them on the reception of ſo conſiderable a ſtranger, or rather, ſo *rich a ſpoil.* To this name he is juſtly intitled; for though the heavens are now covered with darkneſs, and that *remarkable ſtar* is ſet; yet to make us amends *the ſtar of poetry riſes.* And though the ſplendor of the moon hath ſecreted and concealed itſelf in the night; yet we receive abundant ſatisfaction from the *light* of that elegant *proſe-language* with which we are entertained. The reflection that a perſon of ſuch extraordinary accompliſhments had favoured them with his preſence, raiſed in them an inexpreſſible fervency of joy; and SLEEP, to whoſe power their eyes had ſubmitted, took her flight as ſwift as the motion of a bird. As to the eaſe and reſt which they were prepared to enjoy, they now entirely *abandoned* it; and *reſumed* with much pleaſure their humorous converſation, which for ſome time had been ſilenced. *Abuzeid* in the mean while employed his hands as quick as poſſible in the work he was engaged, till the whole meſs they had ſet before him was entirely conſumed; and he ſignified to the company that the table, there being no farther occaſion for it, might be taken away. We then made our requeſt to him, that he would entertain us with a ſpecimen of ſome new hiſtory, ſome of his curious and uncommon night-diſcourſes: or ſuch expeditions as he had met with in his travels, which might appear to us in an unuſual and extraordinary light. To which he replied, By experience I can truly ſay, that of all the wonderful events which men either as ſpectators have ſeen, or have related as hiſtorians; there is one thing very remarkable hath happened, to which this very

very night mine eyes were witneſs, a little before I made my addreſs to you, and preſumed to knock at your gates. We were then very ſolicitous in deſiring he would give us a narrative of the ſtrange adventure which this night's-travel had produced. To this he anſwered; My motions have been ſuch, that I may compare them to the ſwift uncertain paſſage of an arrow, darted from the bow without any particular direction. Theſe motions have brought me as an exile to this country, labouring under extreme want and poverty; miſerable to the higheſt degree; *my money totally exhauſted.* But inſtead of deſponding and ſinking under my burden, I determined to take my courſe, even in the ſilent night, when the heavens were involved *in darkneſs.* My feet for want of ſhoes ſo tender and bruiſed, that I was ſcarce able to tread the ground! my intention was to find out, if poſſible, an hoſpitable perſon, who would ſupply we with proviſion: or by my own management, by ſome means or other, to procure, if it was but a cake or morſel of bread, to ſatisfy my craving appetite. But not ſucceeding in my projects, HUNGER, like a camel-driver, hath made me wander from one circuit to another; and FATE, who delights in ſporting with wondrous events, [and for that reaſon juſtly entitled the *parent of miracles*] with their united ſtrength have forced me from place to place, till at laſt I took up my reſt at the gate of ſome perſon, though quite a ſtranger to me: where I recited the following verſes:

Hail! to this hoſpitable manſion, hail!
May the inhabitants with lib'ral hand
Diffuſe their bounteous ſtore, like tender plants,
From which diſtills conſtant, refreſhing juice.
Behold a traveller in great diſtreſs!
Fatigu'd and hungry, begs your preſent aid:
Like meager, *pur-blind* camel, in the night,
Beating the ground thro' ſtrange, uncertain paths.
His bowels raging with an ardent flame;
Contracted for the want of common food,

During

During the courſe of two long tedious days,
No ſingle morſel for his eager taſte!
Travers'd your country, tho' in diff'rent parts,
And yet no comfortable refuge find.
In thickeſt darkneſs all the earth's involv'd,
Spreading *around it's melancholy ſhade.*
Thus here in much aſtoniſhment I ſtand,
Parch'd like the bread on red-hot embers plac'd:
Or to the ſick man's feveriſh complaint,
M' uneaſy, reſtleſs motions I compare.
Is this the manſion *of a gen'rous ſoul,*
Where wearied pilgrims for refreſhment hope?
Let me from hence the pleaſing voice receive:
Throw down thy ſtaff, *enter without reſtraint.*
Chearful thy countenance, do thou appear
With ev'ry mark of hoſpitable joy.

Having repeated theſe verſes, the firſt perſon that preſented himſelf to me, was a little young man, (who might be compared to a young ſtag, or a wild calf brought up in the woods) clothed in a linen garment, and thus addreſſed himſelf to me:

By venerable Abraham *I ſwear,*
Parent of friendly hoſpitality:
The great reſtorer of that ſacred dome,
Which beautifies the world's metropolis;
To which religious pilgrims have reſort
From diſtant climes to pay their ſolemn vows.
When an unfortunate night-traveller
In great diſtreſs petitions our relief,
No other aid, but freely to converſe,
Muſt he expect, and for his camels reſt.
For entertainment how ſhall he prepare,
Whoſe eyes are dim for want of uſual ſleep?
A rav'nous ſtranger how ſhall he ſupply,
Whoſe *very* bones *through meager fleſh appear?*
If my words deviate from the rules of truth,
To thy impartial judgement I ſubmit.

To this I replied, What ſhall I do? What refreſhment am I to hope for in a deſolate manſion, provid-

ed

ed with neither food nor drink? and what have I to expect from a perſon ſo very neceſſitous, that without any impropriety one may call him *Poverty's aſſociate*. But pray, young man, give me leave to aſk the favour of your name? for I muſt confeſs, the natural genius and diſpoſition you ſeem to be poſſeſſed of, makes ſuch an impreſſion as to affect me with an unaccountable paſſion of uneaſineſs. He, without the leaſt heſitation, anſwered, My name is *Zeido*, and *Pheida* is my native country. It is but a little while ago ſince I came into theſe parts, accompanied with my uncles, whoſe family is deſcended from thoſe of *Ebſis*. On his mentioning this, I was very importunate to hear ſome farther account concerning him, applying the common *form* of ſpeech, *May thy life be preſerved ſo as to be reſtored*. He then immediately proceeded in his narration, and in order to give me more particulars relating to himſelf, he proceeded in this manner. My mother *Berra*, a name that intimates her pious and religious diſpoſition, gave me this hiſtory: *viz*. That in the remarkable year when *Mawána* was taken and ravaged by the enemy, ſhe was married to a man of note and diſtinguiſhed character, deſcended from the principal family of *Serugium* and *Gaſſan*. But as ſoon as he perceived ſhe was with child, having by common fame the character of one whoſe pleaſure was to travel from one diſtant part of the world to another, he took an opportunity of privately withdrawing himſelf from her, without acquainting her with his intention. From that time we are entirely ignorant what is become of him; whether he is ſtill alive, ſo as that we may have any farther expectation of ſeeing him; or whether he hath made his grave in ſome ſolitary deſert. Theſe particular circumſtances were no ſooner mentioned, than they appeared to me, ſaid *Abuzeid*, ſo clear, ſo ſtrong and evident, that of a certainty I concluded, this muſt be my ſon. But the mean and deſpicable figure I made, (occaſioned by the want of proviſions, to ſuch a degree, that like an empty veſſel you might hear

the wind, as it were, whiſper through me) diſcouraged me from making myſelf known to him. For this reaſon, in oppoſition to the tenderneſs of fatherly affection, I forcibly withdrew myſelf; though at the ſame time the diſorder that I ſuffered was ſuch, that every part within me was much injured, and mine eyes diſcharged even floods of tears. Tell me now, you that are my hearty, ſincere friends, did you ever hear any thing more ſtrange and unaccountable than this? The anſwer we made was with this aſſeveration: *No; by him in whoſe poſſeſſion is the knowledge of the book!* If this is the caſe, let me deſire you to enter it as ſuch into the *book of wonderful events:* And that it may not be forgot, but tranſmitted to everlaſting memory, let it be inſerted in the *middle of the pages of that book:* for no part in the univerſe is able to produce an inſtance of any hiſtory parallel to it. And having ordered an inkhorn with proper inſtruments to be brought, we committed to writing the whole narrative in the ſame manner, and in the ſame connection as it was reported. The next queſtion we aſked him, was, What his real ſentiments were in regard to his ſon, whether he was deſirous of taking him under his immediate protection? To which he replied, When *my circumſtances* are in a happier condition than they are at preſent, I ſhall then be better qualified to diſcharge the duty of a father, and to be his defence and protection. We then ſaid to him, if any reaſonable ſum of money would ſatisfy thee, we are ready to make a collection immediately. Strange indeed! he replied, ſhould I not be eaſy and contented with any part of the bounty you are pleaſed to favour me with. But was it really of leſs value than what you intend, no one in his ſenſes ſhould refuſe or deſpiſe it. Therefore every one of us judged it neceſſary to make the diſtribution, to put down in *writing* the ſum we propoſed for him; and oblige ourſelves as ſtrictly to pay it, as if we had given him our bill or bond. This was ſo pleaſing to him, that his gratitude was raiſed to a very high degree, expreſſing

preſſing his obligation with all the encomiums imaginable, and ſetting forth our generous benefaction in the fulleſt and moſt magnificent terms: in terms ſo large and copious, that his words were rather tedious and too prolix; for we really did not think the kindneſs we had ſhewn him deſerved ſuch commendations. The *diſcourſe* that he delivered after this was ſo elegant and entertaining, adorned with all the flowers of eloquence, ſet off with ſuch a beautiful variety of language; that were you to compare it with the rich and ſplendid garments of *jemama*, ſo curiouſly wrought, and mixed with ſuch numbers of pleaſing colours; theſe were ſo far from being equal to it, that they muſt appear to your eye but very mean and contemptible. This diſcourſe he continued till the rays of the ſun appeared, and the morning began to ſpread. Our night was ſpent with ſo much eaſe and pleaſure, as to be free from all kind of interruption whatſoever, even till the *light* itſelf was *viſible*: ſo agreeable was the converſation which engaged us, before that *Harbinger* of the morning had preſented himſelf. No ſooner had the *rays of the ſun* diſperſed themſelves, but *with a motion* ſwift as that of a doe, he ſtarted up, and ſaid, Come, imitate the birds, and riſe up quickly, that we may collect the preſents of our benefactors, ſo as to be ſatisfied what ſums of money we ſhall poſſeſs, which we have now the promiſe of. For indeed I muſt confeſs to you, *Every part belonging to me is in much diſorder* on account of my ſon, through that tender love and affection that I bear towards him. Then I *took him by the hand*, and did not let it go till I had diſpatched the affair I was engaged in. But having gathered up the money, and put it into his purſe, the lines of his forehead ſparkled, and ſhined like a glittering ſword, or a bright cloud: by which he ſignified the tranſports of his joy; expreſſing himſelf in theſe words: "May thy reward be *equal to the merit* of thy actions! and my earneſt requeſt to God, is, that *he would* be pleaſed *to repay* thee this kindneſs, which of myſelf I am not

not able to do." To which I anſwered, My great deſire is, to be one of thy companions in travel; the reaſon I have for this requeſt is, that I may have the pleaſure of enjoying not only the preſence, but the agreeable converſation of thy ſon, a youth endowed with the moſt excellent, and amiable qualities. Having requeſted of him this favour, he looked upon me in the ſame manner, and with the ſame countenance, as a deceiver looks upon the man he hath deceived: and burſting out into a laughter, ſo loud, and ſo ſudden, that his eyes were *full of tears*; he gave me this ſpecimen of his poetical genius:

The ſun, when rais'd to his meridian height,
Gives thee a proſpect of ſome wat'ry clouds,
That on the ſurface of the earth are mov'd.
But 'tis a vapour only, thou 'rt deceiv'd.
With ſuch deluſion *my diſcourſe compare.*
In terms ſo obvious was my art conceal'd;
In words ſo plain and clear my doubts expreſs'd;
That not the leaſt ſuſpicion made me think
Their real meaning could be miſapplied.
By the Supreme of heaven and earth I ſwear,
I am depriv'd of Berra's *tender love.*
Of proper iſſue I am deſtitute;
No ſon to take the ſurname *I would give.*
But yet I muſt, I cannot but confeſs,
That ſtratagems from my invention form'd,
Of various ſcenes, of different degrees,
Have been th' employment of my buſy life:
Not unpremeditated, but produc'd
From all the efforts of my art and ſkill.
Such as the NARRATIVES *of* Aſmaceus,
With his ſtrong ornaments of beauteous proſe,
Did never ſhew, nor the poetic vein,
That flow'd ſo ſweetly in Cumeithus's *ſtyle.*
Theſe arts of ſubtilty, of ſo much uſe,
As ready inſtruments of freſh ſupply
To ev'ry changing incident of time,
With th' utmoſt care I've labour'd to preſerve.

Should

Should I deſert theſe neceſſary aids;
Were all my actions pure and innocent;
My ſtate of life! how great would be the change!
How deſtitute of what I now poſſeſs!
But if I've ſpoke with language not reſtrain'd;
If criminal my liberty of ſpeech;
The favour of excuſe I muſt deſire;
Your kind forgiveneſs is my ſtrong requeſt.

He then bid me farewell; but not without *leaving* ſuch an impreſſion on my heart, as muſt of neceſſity continue for a long time before it could be removed.

NOTES

NOTES

ON

ASSEMBLY V.

ENTITLED

CUFENSIS.

PAG. 86. *Amulet: tawîdhon: a piece of ſilver* [according to *Tebleb*'s deſcription] *made round like the moon, part of the circle being hollow, as an iron horſe-ſhoe. This is tied by a thread, and faſtened to children's necks by way of charm. Some have an inſcription on them.* Vid. Not. on *Aſſemb.* IV. ult.

Ib. *Cufa:* A city of Babylonian *Irak*, or *Erak*, which *Seleucus*, ſurnamed *Nicator*, poſſeſſed after the death of *Alexander*. Vid. *Greg. Ab. Phar. Dynaſt.* p. 98, and 188.

Ib. *Verſed*, &c. Arab. *Nurſed with the milk of eloquence.*

Ib. *Sehban*, &c. Arab. *They drew the cloak of oblivion over Sehban himſelf. Sehban*, rather *Sehban Wail*, was eſteemed the moſt eloquent of the Arabians: from whence they ſay of a learned eloquent man, proverbially, *He draws the cloak*, &c. i. e. When he ſpeaks, we muſt blot out the memory of *Sehban.* To wear a long robe hanging down to the ancles denotes pomp and magnificence. Vid. *Aſſembly* the IVth, at the beginning, where the higheſt proſperity is expreſſed by long garments: conſequently, *to wear the robe of eloquence*, is expreſſive of a great orator.

Pag. 87. *Barking of a dog:* Which *Tebleb* explains from a perſon's travelling in the night, and not know-

ing what diſtance he is from any place of reception, imitates the *barking of a dog*; and if near enough to be heard, the dogs return the ſound. Thither he retires for his night's accommodation.

Ib. *Tedious*, &c. Arab. *I am the brother of travel.* i. e. I am a conſtant traveller. *The brother of any thing*, *Tebleb* ſaith, is that to which any one gives ſtrict attendance.

Ib. *Horizontal moon*, not quite three days old, is called *hilálon:* all the reſt of its time, *kámaron.* The verb applied to her when young, is, *iftárra*, *ſhines but little:* ſo as to let you know her age. From hence the proverb, *His eye*, *firároho*, *is his diſcoverer.* i. e. By his aſpect only you know what is in him. The compariſon of our Poet here is very elegant: *Abuzeid*, grown pale and crooked, reſembles himſelf to the moon, when it firſt appears.

Pag. 88. *What power*, &c. Arab. *What force or efficacy was concealed behind his thunder.* A truly learned man, qualified to teach and inſtruct others, is compared to a cloud that diſcharges plenteous ſhowers to moiſten and make the earth fruitful: not like an empty cloud that burſts with thunder, but produces no rain. Vid. Not. on *Aſſembly* II. p. 40.

Ib. *Conducted me*, *aháll-a-ni.* The ſubſtantive of which is, an *inn*, or place for the reception of ſtrangers. From hence the Arabians ſay, ſpeaking of human infirmity, *al-inſáno mahállo niſyáni: Man is the inn, or ſeat of oblivion.*

Ib. *Taſte of*, &c. *La telammátto: non circumlambam: I will not roll*, or *uſe my tongue*, to taſte any of your proviſions. And by a metaphor, *to roll a queſtion about the tongue*, is, *to exerciſe it ſo as to have it always prepared for a lye.*

Ib. *Frequent*, *eating.* The Arabians ſay, *To be frequently eating hinders one's eating.*

Ib. *Interdict hárrámat: interdicit quaſi ſacrum:* a word elegantly applied here to moderation in eating, as a matter of *ſacred and religious concern.*

Ib. *Beſt ſupper*, &c. *Ibn Dcreid* in an humourous manner, writes,

I ſee, *al-iſhá*, *dimneſs*, in the eye,
Appear frequently *min-al-aſhai*, *after ſupper*.

Ib. *One's hunger*, &c. Arab. *Unleſs the fire of hunger burns to a great degree.*

——— *Furit ardor edendi*
Perque avidas fauces, immenſaque viſcera regnat.
Ovid. Metam. 8.

Ib. *Underſtand*, &c. Arab. *To throw the dart at our mind from the bow* [*kidátina*] *of our purpoſe*, or *intention*. i. e. To know how we ſtood affected. *Kidáton* is a word applied by the Mahometans to *an orthodox faith*. An heretic, they ſay, *does not dart from the bow of faith*: and he who does ſo, is ſpoken of as agreeing with you both in religious and civil concerns.

Pag. 89. *Diſpoſition of mind*. Arab. *Cholokon*: A temper *poliſhed*, from *chálaka*, *to form*, or *ſhape*. *A great genius*, *formed for every virtue*, is expreſſed by *chólokon adîmon*: *Alcor*. c. lxviii. 5. To *chólokon* our Author adds *ſabtin*, elegantly comparing a good diſpoſition to what is *ſtraight and even*. From hence the Arabians ſay, a generous man is *ſabton*, *ſtraight* in his hands: i. e. His hand is always ſtretched out to ſhew his liberality. On the contrary, a covetous churl has *crooked hands or fingers*: i. e. He is ſo cloſe-fiſted, that he will not open his hand for any charitable purpoſe.

Ib. *Rich a ſpoil*: What the Arabians call *al-mágnamo-'lbárido*: *præda frigida*: A ſpoil that is gained without oppoſition, taken in war without any engagement, or the loſs of blood.

Ib. *Remarkable ſtar*: *Kámaro-'ſhira*: *luna Sirii*, viz: *Luna quæ Sirio vicina eſt*: *The ſtar of poetry*: *Kámaro-'ſhiri*: *luna carminis*: *The poetical ſtar*, viz. *Abu-zeid*. You obſerve here the *paronomoſia*, too tenaciouſly affected by the Arabian Poets.

Ib. *Light of proſe language*: The Author continues his figurative expreſſions, as if *Abu-zeid*'s common

diſcourſe was ſo excellent, as to want no luminary to recommend it: and as the moon gives light to a dark night, ſo does his language to a clouded underſtanding.

Ib. *Abandoned*, &c. *Ráfadow*. The force of which word implies, *They let it take it's own courſe, like camels that are permitted to wander without reſtraint.*

Ib. *Reſumed*, &c. The Arab. literally is, *That humourous converſation which they had ſhut up, they again unfolded.* A phraſe applied to the freedom of diſcourſe, reſembling thoſe Eaſtern tapeſtry carpets, when expanded and ſpread out: in oppoſition to narrow and contracted language, compared to carpets rolled up and folded. Thus we read in the hiſtory of *Timur*, expreſſed in the ſublime Eaſtern ſtyle, "The hangings of the ſecrets being removed, or, *Tamerlan*, by *Ahmed Ben Arabſiades*, publiſhed in *Arabic* by *Golius*, p. 9. *Imtáddo lilbáſti biſáton: The carpet* was ſpread *for familiar converſation.*" P. 256, "On a day of publick rejoicing, *he folded*, or *ſhut up the carpet* of whatever might obſtruct their joy, and *expanded*, or *ſpread the carpet* of wine and muſic." P. 197, "They ſpread the *carpet of diſcourſe:* i. e. Their diſcourſe was free and open." P. 421, "He folded up the *carpet of humanity:* i. e. His behaviour was rough and churliſh." The Arabians ſay proverbially, *Love, when folded, continues longer than when expanded:* the ſame with, *Too much familiarity breeds contempt.*

Pag. 90. *My money*, &c. Arab. *My purſe reſembles the heart of Moſes's mother.* A proverbial expreſſion, alluding to a paſſage in the *Alcoran*, ch. xxviii. 10. where it is mentioned, when *Pharaoh* was diſputing whether he ſhould kill *Moſes*, and was diſſuaded from it, "The heart of Moſes's mother became *phárigan, vacuum.* Which ſome interpret to a good ſenſe, as *free from trouble and anxiety.* Others, to a bad one, viz. *void*, or *empty, through fear and ſtupor, even to deſpair.* This latter ſenſe *Hariri* applies to himſelf, as deſpairing of relief.

Ib.

Ib. *Darkneſs: Dójan:* Such as *covers* or *involves the night in great obſcurity.* The Mahometans apply this word to their religion: as if it was ſo extenſive, that by way of proverb, they ſay, *Dája-'l-iſlámo cólla ſhâiin: cooperuit omnia iſlamiſmus: It prevails ſo much as to meet with no obſtruction.*

Ib. *Traveller.* Arab. *Son of a journey*, or, *the way:* [vid. *Ch. Comt.* on *Job* v. 7.] ſo called, as *Tebleb* writes, *Becauſe people have no other knowledge of him, than that he is a traveller. Terræ filius*, among the Latins, bears the ſame character. To this purpoſe is the Arabian *Ænigma*; intimating that he whoſe life is ſpent in continually moving from one place to another, is not able to give an account of his birth or parents from whence he deſcended, viz.

By revelation in the Alcoran,
An unbegotten race of men we find:
Some that are very far advanc'd in years:
Others adorn'd with all the bloom of youth.

Ib. *In great diſtreſs, mórmilon: reduced to a ſand.* i. e. So deſtitute of proviſions, that he hath not a morſel left ſo big as a ſand. From hence *Tebleb*, according to *Abulbeka*, obſerves, that a man who hath loſt his wife, is called *armal:* and a woman that has loſt her huſband, *armalat:* being by ſuch loſs reduced to poverty.

Ib. *Meager camel: nîdwon.* Fatigued with travelling, ſo as to be all in rags.

Ib. *In the night:* Arab. *Beating the ground with* his feet, like a camel in the night, not knowing which way to move. From hence the proverb: *As the pur-blind camel beats the ground.* Applied to a perſon bewildered in the night, and in wrath beating the ground with his feet, uncertain which way to ſteer his courſe. *In the night*, is expreſs'd in Arab. by an adjective formed from the ſubſtantive, viz. *Laílon ályalo: nox noctoſiſſima.* Thus we read, *Rom.* vii. 13. καθ' υπερβολην αμαρτωλος η αμαρτια·*ſin exceeding ſinful.*

Pag. 91. *Spreading*, &c. The Arabic here very beautifully compares *darkneſs* to a *bird* letting down it's wings hovering over the earth. The original expreſſes it by *the wing of darkneſs inclining*. From hence the Poet in *Hamaſa*:

The night appears extremely dark,
When both her feather'd wings hang down.

Ib. *The manſion*, &c. Arab. *In this houſe is there a receptacle of ſweet water?* i. e. "Is there here a man of ſo much liberality and munificence, poſſeſſed of ſweet waters for ſuch as ſeek refreſhment?"

Ib. *Throw down thy ſtaff.* Applied *to one who finds reſt in his travels*: and to him *whoſe affairs are regulated and well diſpoſed. Mild with his ſtaff*, is the ſame as *adminiſtring juſtice in mercy*: or, *as a ſhepherd who gently drives his flock.* On the contrary, *weak in his ſtaff*, he *who takes but little care of them. Cruel with his ſtaff*, denotes *a rigid governor*, or *tyrant. Splitting of the ſtaff*, is *diſcord. Breaking it*, the *caſting away of care. To depart from true religion*, is, *to break it's ſtaff. To break the ſtaff of Moſlemen*, is, *to ſeparate from them.*

Ib. *By venerable Abraham.* Arab. *By the reverence* of *al-ſhaich: the old man*: Abraham emphatically ſo called, though a name given not only to men advanced in age, but to ſuch as are diſtinguiſhed by their learning, power, piety, &c.

Ib. *Sacred dome*, or temple of *Mecca*; which by our Poet is entitled *metropolis of the world.* The Mahometans have a tradition that this temple was built ſeveral ages before *Mahomet.* Some ſay it was deſtroyed by the flood: others, that it was carried up to heaven during the flood; was reſtored by Abraham, and preſerved to the time of *Mahomet.* Vid. *Alcor.* ch. ii. v. 128. Edit. *Marrac. Dav. Mill. Diſſert.* 10. §. 11. *Sale's Prelim. Diſc.* to tranſlation of *Cor.* p. 114.

Ib. *Whoſe bones*, &c. Arab. His bones for want of fleſh appear as if *ánbora, he was chipped with an hatchet.* I gave the bow to *Barijáha: it's hewer*: is a pro-

a proverb, viz. *I reſtored the goods to their right owner.* The Arabians, ſpeaking of an old man whoſe troubles are multiplied, ſay, "Troubles *have hewed him.*" The ſame phraſe they apply to calamities of any kind. For inſtance, "Misfortunes and time *have hewed his hair:*" i. e. Have waſted his plenteous fortunes, and left him none of his thick and well-compacted plumes remaining.

Pag. 92. *Pheida:* A town ſituated between *Mecca* and *Bagdad.*

Ib. *Form*, viz. *Iſhta wa-noíſhta: Live and be reſtored:* of the ſame force with what the Arabians ſay, *Naáſhca-l-láho: God raiſe thee up*, viz. from thy poverty to a happier ſtate!

Ib. *Mawána:* A place, or as others, a town in the way to *Mecca. Serugium:* Vid. Not. ult. on *Aſſemb.* I. *Gaſſan:* Vid. Not. p. 32. on *Aſſemb.* II.

Pag. 93. *The book*, &c. He is ſuppoſed to refer either to the *Alcoran*, or *the table of God's decrees.* Vid. *Alcor.* ch. vi. v. 37. viz. *Ma farátna fi-'l-citábi*, &c. *We have omitted* nothing *in the book:* i. e. *In* the *preſerved table*, in which is recorded whatever hath or ſhall come to paſs in the world. Abſolute predeſtination with regard to this preſent as well as future life being the doctrine of Mahometans in the ſtricteſt ſenſe: a doctrine that *Mahomet* made great uſe of in his ſurprizing conqueſts. Vid. *Sale's Prelim. Diſc.* to *Cor.* p. 64 and 103.

Ib. *Wonderful events:* Referring, it is ſuppoſed, to a book with *that title.*

Ib. *In the middle*, &c. Arab. *In ventribus* [*awrákin*] *foliorum: In the middle of thoſe leaves* or *pages:* alluding to the cuſtom of writing on *leaves of trees*, before the invention of *paper. Wárakon*, the ſingular of *awrákon*, ſignifying a *leaf* and *paper.* Both which the Poet *Nawabig* includes in theſe verſes:

No fruit that ripens when [*wârakon*] *the leaf* is green,
With greater beauty to the eye appears,
Than th' Author's ſtile, with utmoſt pleaſure read,
When on white [*wárakon*] *paper* carefully inſcrib'd.

Ib. *My circumſtances*, &c. Arab. *When the ſleeve of my garment is heavier, the education of my ſon will be lighter. His back is heavy loaden*, and on the contrary, *his burden is light*; are phraſes, intimating either a perſon's *numerous family*, or, *his ſmall number of domeſtics.*

Ib. *Writing: Kítton: A libel*, or *declaration in law of a debt that is contracted. The ſentence of a Judge: an inſtrument of donation. Alcor.* ch. xxxviii. v. 17. Haſten *kittána, our ſentence*, or *portion*, before the day of account: i. e. The day of judgement.

Pag. 94. *Diſcourſe.* The Arabic here compares his language to a beautiful picture; but yet far exceeding all the art of the Painter. So ornamental, that the inhabitants of *Jemáma*, remarkable for making the moſt curious and variegated garments, were not equal to him.

Ib. *Jemáma*, ſtrictly ſpeaking, is, *Arabia Felix*, being the beſt and fineſt of thoſe five parts, into which the whole country is divided. Vid. *Geograph. Index* to the *life of Saladin*, by *Schultens.*

Ib. *Light viſible.* Arab. *Till the black hairs of the night waxed white.*

Ib. *Harbinger*, &c. Arab. *The column of the morning broke forth.*

Ib. *Rays of the ſun.* Arab. *Horn of the fawn.* A phraſe in the Eaſt, ſignifying the *riſing of the ſun. Horn* being the ſame with *radiant light:* becauſe, ſay the Arabians, *As rays dart from the heavens*, ſo does the bright colour *of does* ſhine from the tops of mountains. A *doe* is one of the names they aſcribe to the ſun. Thus the Poet:

The Doe that ſhines with brighteſt rays
T' illuminate the day;
Is much inferior to the charms
Of Female's beauteous face.
For ſhe with all her ſplendor ſets
In dark obſcurity:
But this appears without eclipſe,
By day and night the ſame.

Vid. Not. on *Traveller*, v. 29. *The*

The noſe of the ſun ſneezed to me; is proverbially applied to *the appearance of the morning*, or the *riſing of the ſun*. From what is premiſed, conſider the *title* to *Pſal.* xxii. viz. *Aijéleth ha-ſhachar: cerva matutina: the morning-hind:* compared with *Cantic.* viii. ult. "Make haſte, my beloved, and be thou like to *a roe*, or to *a young hart* upon the mountains of ſpices."

Ib. *With a motion*, &c. Arab. *He danced the dance of a doe.*

Ib. *Every part*, &c. Arab. *My liver* (my inward parts) *are all on a float, ſounding within me in the ſame manner with that noiſe which a Female makes in her throat on account of her young.*

Ib. *Took him by the hand.* Arab. *I join'd my ſide*, or, rather, *my wing to his:* the ſame as, *I went with him hand in hand.* The *wing* and *the hand*, being ſynonimous terms.

Ib. *Equal to*, &c. Arab. May thy reward be equal to the motions *kadamîca, of thy feet.* He who moves towards another, *with a right foot*, is equivalent to one who treats him *with a virtuous and ingenuous mind. Sure footed*, intimates a man of *ſkill and underſtanding:* and a friend *of long continuance.*

Ib. *That God would repay.* Arab. That he would be my *châlipha, vicar*, or *ſucceſſor.* From hence the Arabians, by way of conſolation to a perſon in diſtreſs, ſay, May God be to thee *châlipha, vicarius*, inſtead of a father!

Pag. 95. *Full of tears: Tegárgerat: gargarizavit uterque oculus:* i. e. His eyes flowing with tears, made the ſame noiſe with that of a *gargariſm*, when you gargle the mouth or throat.

Ib. *Watery clouds: Sárabon.* A ſpecies of water that at noon-day appears in barren, ſandy fields, as if it was real water; but ſoon paſſes away as a vapour only.

Ib. *With ſuch deluſion*, &c. Arab. *Rawâito: I have propoſed*, literally, *watered* my diſcourſe. He aims at the proſpect of *ſarâb, the appearance of water*, is an adagy, ſignifying the folly of one who is ſatisfied with

with the outward ſhew of a thing, and not entering into the merit of it Compare *Iſai.* xxxv. 7. *haſharab: the parched ground* ſhall become a pool. A ſhew, or appearance of water in the deſert, invites a thirſty traveller; but coming near it, he is ſenſible of his error; for it ſoon vaniſhes away. To this failure are reſembled the tranſitory affairs of the world; which however plauſible and engaging in proſpect, the event diſcovers the vanity of our imagination. Vid. *Adag. Arab.* 55. *Gol.* ed.

Ib. *Berra:* Signifies *a beneficent, kind mother.*

Ib. *Surname: Ictanaîto: cui cognomen dare poſſum:* it being uſual with the Arabians to add a name to their ſons beſides that of their fathers. Vid. *Pref.* to the *Traveller.* From the ſame radix, viz. *cána,* is *cónwaton,* a *metonymy,* when we ſpeak of a thing by a name different from its common one.

Ib. *Aſmaceus-Cumeithus:* Men remarkable for their compoſitions: the one excelling in proſe; the other in poetry.

Pag. 96. *Leaving,* &c. Arab. *Depoſiting,* or *fixing on my heart (gamra-'l-gáda) fierce burning coals:* a proverbial form, ſignifying the great anxiety any one labours under. *Gádan,* is the name of a tree, the wood of which produces the moſt lively burning coals.

ASSEM-

ASSEMBLY VI.

ENTITLED

MARAGENSIS.

HARITH Ibn Hemmam in one of his narratives gives us the following account of himſelf, ſaying: At *Maraga* I once happened to be preſent where there was a ſelect company of learned men, reaſoning and diſputing about the ſubject of eloquence. One thing I obſerved, in which the moſt *accompliſhed ſcholars* among them mutually agreed: *viz.* That to the beſt of their knowledge there was not one man ſurviving, who had the talent of *making extempore verſes*: and of altering them, ſo as that they might be agreeable in every reſpect to his own will and pleaſure. Neither had their learned anceſtors any perſon to ſucceed them, who was able to open *a new* and undiſcovered *way* of inſtruction; or to form ſuch a *diſſertation* as before had *not* been *attempted*. For inſtance, do but conſider the beſt and moſt admired writers of this age, who are ſuppoſed to be maſters of the *richeſt talents of eloquence*; and compare them with the learned men of ancient times: they will, I am perſuaded, appear in a degree far inferior to them; nay, though you eſteem them to be as eloquent even as *Sebban Wajil*. In this aſſembly there was a man of an advanced age, ſitting in a corner, among the crowd who had gathered together, like a number of clients or domeſtics that waited for protection. Whenever he perceived that the men *behaved* in a rude, indecent manner, either in ſpeaking or in acting; being too ready, from the little ſtock of learning they had

had treaſured up, to *declare* ſome ſentences that were proper, but others of a contrary nature; he contracted his eye-brows, he curled his noſe, and *with* a profound *ſilence* fixed his eyes on the ground, in ſuch a poſture as if he was ready to *ſtretch out his arms:* drawing his body into a narrow compaſs as a camel, or an horſe does, before he begins his courſe, that he may take larger ſteps. You may likewiſe compare him to a darter, who is ſome time in preparing his bow-ſtring, that his arrows may have a readier paſſage. To a lion, or any other animal that lies down in a *couching* poſture, deſirous and eager to purſue his prey. But when the company had *left off diſputing*, and recovered their ſedate thoughts, after *the tumult* which was occaſioned by their animoſities had ceaſed; fixing his eyes intenſly on them, he addreſſed himſelf to them in theſe words: If you are deſirous of knowing my ſentiments, I muſt freely declare, the ſubject you have been debating is of a difficult nature. And inſtead of adhering to what indeed is juſtice and equity; you have deviated very much from both. For what is the reſult of your diſcourſe? It is this: Your praiſes and encomiums have been enlarged in celebrating *dead writers*, who had no ſpirit nor vigour of eloquence to recommend them. And ſo immoderatly prejudiced have you ſhewn your inclinations towards them, that in the moſt ingrateful manner you have brought low, you have reviled, you have thrown contempt on the men of your own age. Men, who are allied to you by birth, and with whom you are connected by all the bonds of love and familiar acquaintance. You, who make ſuch large pretences to *pure learning*, and refined eloquence! You, who would be eſteemed *maſters* of the moſt *perfect ſcience!* What new invention have the *young genius's* been able to produce? and in what ſingle point of literature hath this *preſent generation* exceeded thoſe of old time? Do theſe men explain and interpret the ſenſe of any difficult ſubject, in a clearer and more ſignificant ſtyle? Are the tropes and figures, that

they

they uſe in their compoſitions ſet off and embelliſhed with more ſweetneſs, and more agreeable entertainment? Are the treatiſes they have publiſhed, adorned with more pleaſing and exquiſite beauties? Or the poetry they have written, with thoughts more lofty and ſublime than thoſe of ancient poets? But to conſider things in a proper manner; let me put this queſtion: Was the ſenſe and underſtanding of our predeceſſors ſuperior in any reſpect, to that of the *vulgar and common herd* of mankind; from which nothing could be produced that was either *ſublime or elegant?* they have indeed been celebrated as men of high merit, and worthy to be imitated, becauſe of their ſuperiority in age: but not on account of any excellency to which they had *a real and juſt title*. One thing with regard to the preſent times, I am well ſatisfied of, that the chief and principal intention of a perſon who undertakes to write poetry, is, that his compoſition may be formed ſo as to ſhine like ſeveral flowers differently variegated. When he would deſcribe any ſubject by way of metaphor, he takes as much pains to change and diverſify his words, as the inhabitants of *Jemâma* do, in mixing the colours of their garments. If his thoughts are employed in making ſome new diſcovery, *the produce* ſhall be of more importance than what he expected. In labouring to make the ſenſe of his orations ſtrong and compendious; they appear ſo weak and imperfect, that no one is deſirous of imitating them. When he would diſtinguiſh himſelf by ſome extempore performance; inſtead of meriting applauſe, you rather wonder, and are aſtoniſhed at his impudence. And if he attempts any thing unuſual, which hath not been ſo much as heard of; all his efforts prove languid and feeble.

After theſe reflections, a certain perſon who preſided in the council, to whom the utmoſt reſpect was paid as the *principal*, of the higheſt quality of this aſſembly, made this reply: Who is this man that takes upon him to diſcover and *ſolve* the greateſt difficulties, exerting his authority in ſuch an arbitrary,

heroic

heroic ſtyle? To which he anſwered, I am the man who hath delivered himſelf with that freedom; prepared to enter the ſtage, and engage with thee in the ſharpeſt combat. And if thy inclination prompts thee, give the challenge, provoke, call upon, contend with him. He is ready in every circumſtance to make thee full ſatisfaction. The anſwer made to this was, You are to conſider, Sir, that in our country we know the nature of birds ſo well, as not to ſet the ſame value on the *worſt ſpecies of kites*, that we do *on the vultur, or the eagle*. Neither are we ſo ſtupid but we can readily diſtinguiſh *fragments of ſilver from pebble ſtones*. And indeed as there are very few, whoſe circumſtances have been mean and calamitous, that *have been raiſed* to any eminent ſtation of dignity and honour: ſo thoſe who *have ſignalized themſelves* by their heroic exploits, have not encouraged others to imitate them; but inſtead of that, would be thrown into the utmoſt *confuſion*, even at the ſight of a deſtroying enemy. Let me then adviſe thee not to make thyſelf obnoxious to cenſure, nor to expoſe thy reputation to one who is able to detect and make public the weakneſs of thy underſtanding. And when thou art inſtructed by a candid monitor, inſtead of ſhewing the leaſt averſion, hear him with the ſtrongeſt attention. All the anſwer he made to this, was, It is incumbent on *every man* to know the ſtrength of his own genius. But it will not be long before theſe *difficult points* be made clear and obvious.

After this the aſſembly entered into a very deep conſultation, what method they ſhould take to *ſatisfy themſelves of the depth of this man's underſtanding*; and to know, from the ſtricteſt and moſt accurate examination, by what means he had attained to that faculty of expreſſing himſelf, in ſo eaſy and ready a manner. This conſultation being ended, one of the company ſaid, Deliver him up to me, that I may take my chance, and try if I cannot undertake the ſame weighty and difficult conflict, in which I was once engaged. A conflict of the moſt intricate nature;

ture; the deſign of which was, *To open the brighteſt vein* of wit and judgement; and to diſplay in the moſt expeditious way, all the elegancy and beauty of language. They then readily complied, and *entruſted to him* the whole management of this affair, and gave him equal power with that which the *Chawárigi* conferred on *Abu Naáma*. No ſooner did they conſent to his propoſal, but he immediately directed himſelf and his diſcourſe to this old man, who preſided in the aſſembly; and ſaid: As I am ſo fortunate to aſſociate with one who is the principal man of the company, I ſhall be very careful how I expreſs myſelf; and as ſolicitous in embelliſhing my words, and ſetting them off to advantage, as a woman is in appearing with all her jewels and ſplendid ornaments.

In the city which I inhabited, when my family was ſmall, I was able in ſome meaſure, to ſupport myſelf with the income I was poſſeſſed of. But as they increaſed and became *more numerous*, and *my ſubſtance* was exhauſted, I left my own country, and applied myſelf to one with the higheſt expectation of having *a ſupply* for my great neceſſity. He, I muſt confeſs, received me with the utmoſt alacrity and benevolence imaginable; and at *all times* and ſeaſons I was ſure of a ready aſſiſtance: I then made my requeſt to him that he would permit me to return to the place from whence I came, as I had met with ſuch *chearful reception*, and ſo much generous treatment. But to this he replied, It is my full and determined reſolution by no means to diſmiſs thee, furniſhed with proviſions and what elſe is neceſſary for a traveller; neither will I repair thy diſſipated ſubſtance, nor reſtore thee to thy native country, only upon this condition, that before thou takeſt leave of us, thou wilt draw up in particular form, and commit in writing an exact account of thy condition and circumſtances, and depoſite it with us to be kept as a laſting memorial. This epiſtle or writing muſt conſiſt of words that ſhall be read alternately, ſome with the *uſual points*, others, that have them not. The impoſition was attended with

with ſo much difficulty, that with the greateſt patience for no leſs than a whole year, I *ſtudied* how I might accompliſh it; but to no purpoſe, or to any real ſatisfaction. During all that time my endeavour was to keep my *thoughts* intenſly employed; and yet inſtead of vigilance, I found I was affected with an higher degree of ſtupor. I was then ſolicitous to have the aſſiſtance of ſuch as were eſteemed learned and celebrated authors. But ſo far from receiving ſatisfaction I found they diſcouraged me, by the contraction and auſterity of their faces, and turned themſelves from me, as not willing, if it had been in their power, to help me. But one of the company ſaid, If what thou haſt alledged in thy behalf is in every reſpect conſiſtent with real fact and truth; by ſome token or other, I deſire thou wilt give us full and unexceptionable conviction. To this he replied: Thy requeſt to me is ſuch that I am as ready to grant it, as a ſwift horſe is to purſue his courſe when the rider urges him to it. Or by way of compariſon, Thou deſireſt *a river would overflow* it's banks to water the earth, when it hath already ſpread itſelf far and wide to refreſh the barren, thirſty ground. Thou haſt *committed the truſt* to one who knows how to manage it. And *given the province* to him who will govern it to the beſt advantage. From a very deep and attentive conſideration, (like a man after a fatigue, his ſtrength having been much exhauſted) he *recovered his ſpirits*, and *reduced* his faculty to it's uſual copiouſneſs: ſaying, Prepare thy ink and other proper materials, and write as I dictate to thee.

" A generous diſpoſition [may the divine proſperity accompany thee!] is one of the higheſt ornaments we can attain to. But as to a narrow, ſelfiſh temper, [may fortune caſt a ſhade on his eyes, who envies thee!] nothing is more inſtrumental in debaſing a man's character. A man of true courage is a terror to his enemy; and hath a juſt reward: but a coward who deceives you, is like a fire-pan, that, take never ſo much pains, gives you not one ſpark of fire,

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An hoſpitable man, one, whoſe generoſity multitudes partake of, receives you with pleaſure whenever you want refreſhment: but a covetous churl defrauds you of what in juſtice you are entitled to; and like a barren ſoil; inſtead of ſhewing any compaſſion, terrifies you by the diſappointment of finding no relief in your greateſt extremity. He who diſpenſes his favours *with eaſe* and chearfulneſs, *ſupports* you in the *genteeleſt manner*. But a man of a moroſe, *quarrelſome* temper, purſues all poſſible meaſures to *vex and diſturb you*. A bounteous gift to a perſon in diſtreſs alleviates the circumſtances of his miſery: but he who turns his back on your complaints, leaves you involved in troubles, which like ſo many branches of trees join themſelves to each other. Gratitude in the ſtrongeſt, ſincereſt terms wiſhes the happineſs of benefactors, that divine bleſſings may attend them, and deliver them from the calamities of life: and even a covetous man, ſhould a ſpirit of bounty riſe in him, merits general commendation, and waſhes away the ſtains of his former ſordid diſpoſition. A man of a candid, ingenuous temper, freely acknowledges the kindneſs of his friend, and is deſirous, to the utmoſt of his power, of making ſome recompence. He who refuſes you a good office, when he is able to do it, brings upon himſelf ignominy and diſgrace. To diſregard any thing devoted to ſacred purpoſes; or to violate any duty that we are obliged to pay to a wife, a family, an acquaintance, a man of dignity and honour; is an inſtance how much we err from the rules of piety and decorum: and to diſappoint ſuch as have *raiſed their expectations* of ſucceſs in an affair of importance, is a crime of an heinous nature. No one is of a tenacious, fraudulent diſpoſition, without diſcovering his want of judgement: but he who is not of that temper, treats you with the higheſt juſtice. A man who is very ſolicitous in heaping treaſure upon treaſure, deſerves the character both of a miſer, and a deſpiſer of religion: for he who is pious and good, is *bounteous and liberal*.

When in points of diſpute thy advice is required, let it determine the controverſy. And where ſome things are really blameable, let thy courteous behaviour connive at them. If a poor object petitions thee for relief with a cloudy, dark countenance, do thou *look upon* him with a pleaſing face, and enrich him with preſents. Give no occaſion even to thy enemies to reproach thee; but rather to commend thee for thy civil treatment. Is thy family diſtinguiſhed for their ſteddineſs, and regular conduct? this will be a means of *repelling* the inſults of an adverſary. A man in an honourable ſtation, by his generoſity *raiſes* to himſelf a tower of glory. Should any one in diſtreſs implore thy aid; ſend him not away *empty*. Does he celebrate thy due praiſe; let him not loſe his reward. Let thy generoſity refreſh the indigent; and thy plenteous *ſhowers* deſcend on them. So far from laying any reſtraint on thy bounty, let it flow in full ſtream, like milk from the camel. And if through parſimony, thou art inclined to reject a neceſſitous object, ſuffer not ſuch a temper to prevail. It is my earneſt deſire that thou wouldeſt weigh well the perſon who places his hope and confidence in thee: he is an old man, in the decline of life. What ſhall I compare him to? even to a fluctuating afternoon ſhadow, when the ſun is haſtening to go down to his place. And what is worſe, he hath no aid, no ſupport to depend on. His intention of coming to thee, was from the opinion he had conceived of thy goodneſs: and ſo forcible this intention! that it *urged him* with all the power imaginable. He therefore ſelected the beſt and choiceſt flowers of eloquence, and ſcattered them in the encomiums he hath beſtowed on thee. To render what is due to thee he thought himſelf in juſtice obliged. But as to thoſe things for which he petitions, they are of ſmall conſequence. They require not much time to be examined; for the reaſons why they call for thy affectionate benevolence, why they hope for grace and favour, are very plain and evident. Thus did he not only praiſe what was truly com-

commendable, but object againſt what was blameworthy. And no wonder that his commendations were admired, and received with applauſe; and his objections with much diſtaſte. But notwithſtanding this different treatment, a conſiderable number of domeſtics preſſed upon him, like thoſe who to quench their thirſt, preſs upon one another, ſtriving who ſhall firſt drink of the ſpring: domeſtics, by the decline of fortune labouring under the moſt piercing difficulties; deſtitute and naked as birds that have *no feathers* on their wings; all involved in a ſqualid, miſerable condition. But as to himſelf, the flood of tears that iſſued from him, was ſo great as to confirm every particular he had delivered to them. His conſternation ſo ſtrong, that he was like a perſon at once deprived of his ſenſes, to ſuch a degree, that there ſeemed not only a diſſolution of mind, but of the body likewiſe. So turbulent his *cares*, that they enter and take poſſeſſion of him with the ſame eagerneſs that weary travellers do of an inn or place of entertainment, by no means to be diverted or excluded, till they are quite *refreſhed*. His countenance ſo pale, as to exceed the common appearance of ſuch as labour under long ſickneſs, and are even at the point of death: or ſuch as meet with unexpected diſappointments, having raiſed their hopes to the higheſt degree of ſucceſs. His fortunes being entirely diſſipated, like camels without a keeper, he wanders from place to place, till *old age* and *grey hairs* macerate and emaciate him. The enemy he contends with *tears to pieces* his character. The eaſe and tranquility he uſed to enjoy is taken from him, and ſent into baniſhment. But notwithſtanding he is deprived of ſo much comfort, his deſire is not ſo intenſly fixed on recovering it, as to ſhake his conſtancy, or provoke any perſon's indignation againſt him: neither are his *thoughts* ſo *corrupted*, as to want ſevere methods to reform them. When *any one* hath juſt reaſon to complain of the hardſhips he undergoes, he is not to be blamed. And no eminently diſtinguiſhed alliance ſhould be turned to hatred or diſeſteem. But

ſuffer not thy high ſtation to violate thoſe ſacred rights which neceſſarily belong to it. Do not therefore *fruſtrate his expectations* of having relief from his anxiety by a liberal and chearful donation. Juſt reaſon then he will have to ſpread thy fame, and celebrate thee among thoſe men with whom he ſhall at any time converſe. My ſincereſt wiſhes are, That thy life may be of long continuance: that deſtruction of every kind may be removed far from thee; that riches may increaſe ſo as to enable thee to be affectionate and bounteous: that a proper remedy may never be wanting to diſpel all ſorrow and anxiety: nor a true friend, to ſolace thee when thy years are advancing, and old age ſeizes thee. It is likewiſe my earneſt deſire, That the neceſſary conveniences of life may never fail thee: that thy joys may be youthful and vigorous: and that no limits may be fixed to thy generous conduct ſo long as the rich man's hoſpitable manſion is frequented; or the repulſe of an inhuman, ſordid wretch is dreaded. And with this let me conclude.

Having finiſhed this excellent and uſeful diſcourſe; and given the audience a very ſatisfactory proof to how great a degree he was *maſter of* a polite and eloquent ſtyle; the aſſembly not only complimented him with their higheſt praiſes, but gave ample teſtimony of their approbation by facts as well as words: for their benevolence and generoſity to him was ſo free and affluent, that they ſtrove which of them ſhould be moſt diſtinguiſhed. After this they deſired to know from what branch or family he was deſcended: what the particular ſeat or place of his habitation? to which he replied:

In line direct from Perſian family,
Gaſſan by name, of royal progeny,
Pure and from mixture free is my deſcent,
A native of Serugium, *that juſtly boaſts*
Of it's unparallel'd antiquity.
My family of higheſt dignity!

Splendid

Splendid in ev'ry branch, like to the ſun,
When the moſt beauteous aſpects he aſſumes.
A ſeat ſo pure, ſo delicately plac'd,
As to be guarded from infectious air.
By nature and by art ſo well contriv'd,
That paradiſe itſelf cannot excel.
How happy was the time, I then enjoy'd!
How perfect ev'ry pleaſure of my life!
With what complacency, what eaſe of mind,
Did I the paths *of verdant meadows* tread!
In all my projects ſure to find ſucceſs.
Thoſe were my glorious, my triumphant days,
When with the glitt'ring ornaments *of youth,*
I ſhone in brighteſt ſplendour; no eclipſe!
And fortune ſmil'd with all her beauteous charms.
Various, 'tis true, the motions ſhe purſues!
Her ſmiles too often chang'd to angry frowns!
And ſuch events, tho' ignominious,
I ſaw without concern, or anxious thoughts.
But when the ſcene was alter'd, and my days
Of ſorrow upon ſorrow far advanc'd;
Such was th' oppreſſive load, that by th' exceſs,
If any one was ev'r deprived of life;
I muſt have fall'n a ſacrifice to grief.
Or by redemption could my former days
Be once reſtor'd, my heart's moſt precious blood,
So far from being ſpar'd, ſhould pay the price,
A treaſure of ſuch value to regain.
For as to death! were we to have our choice?
More eligible ſure for man to die!
Than live, a troubleſom, uneaſy life,
Like beaſts, to treatment baſe and vile expos'd.
Inſtead of pow'r their motions to conduct,
Dragg'd by a brazen ring fix'd to the noſe,
They 're forc'd t' obey their cruel leader's voice,
Thro' difficulties tho' of the hardeſt kind.
Such man's condition, when in deep diſtreſs!
More eligible ſure for man to die,
Than live to ſee thoſe of the nobleſt rank,
Inſulted by the loweſt, meaneſt claſs

Of ſuch as are the objects of contempt.
If you enquire, to what muſt we impute
Theſe ſeemingly irregular events?
To fortune's obſtinacy you'll charge the crime.
For if her conduct was not ſo perverſe;
If all our days were clear and undiſturb'd
With clouds that intercept our fulleſt ſight;
The inconveniencies of life that riſe
From thoſe of evil genius, would remove.
Were all her motions ſteddily purſued,
And all her favours equally diſpers'd!
How ſure, how even ev'ry ſtage of life!
No apprehenſions of a ſudden change!

He then proceeded in his narrative to ſpeak of the governor, who had been ſo *very generous* to him; and given him this charge, to addreſs himſelf to thoſe who would take him under their protection; and by whoſe intereſt he might be preferred to the office of *Diwan*, *public regiſter*, and *dictator of public epiſtles*. But inſtead of applying to them for ſuch preferment, he was entirely ſatisfied with the preſents they had made him; and with a kind of noble diſdain refuſed to accept of the employment which was propoſed to him. The author of the narrative [*Haririus*] ſaid, I muſt acknowledge *I knew* very well who the perſon was [*Abùzeid*] before he produced ſuch ſpecimens of his eloquence; and by ſome intimations had in a manner ſhewn of how great eſteem he was before he *had diſplayed* himſelf in ſo ſhining a light: but by the motion of his eye-lids he ſignified to me, *not to make* any diſcovery of him. He then left the company loaded with their *bounteous rewards*; and removed like a victorious conqueror with his rich ſpoils. I followed him very cloſely, paying him all the reſpect and civility that in juſtice he deſerved. But I could not help blaming him with ſome paſſion for refuſing the office of *Diwan*. He, inſtead of giving me a direct anſwer, turned himſelf ſuddenly with a facetious ſmile, and repeated the following verſes in an entertaining muſical tone.

I.

To travel diſtant countries,
Tho' poverty diſtreſs me,
Hath always been my option;
Rather than be ſubſiſted
In one fix'd habitation,
By gen'rous contributions.

II.

For by a long experience,
And private obſervation,
I've ſeen th' inſulting treatment,
I've heard the rough expreſſions,
Of provinces chief rulers.
How grievous their expreſſions!

III.

So partial *are their* favours!
So prejudic'd their judgement!
That the reward they give you,
Fruſtrates your expectations.
Like thoſe who form a building,
But leave it quite unfiniſh'd.

IV.

Permit me then t' adviſe thee,
Never to be deluded
With ſpecious, vain pretenſions;
Thoſe treacheries of fortune!
Nor to attempt explaining
Obſcurities myſterious:

V.

For ev'n the higheſt pleaſures,
Which take ſuch ſtrong poſſeſſion
Of all our thoughts, when dreaming;
Soon as the ſlumber ceaſes,
By ſudden fear and terror
Quite diſappear and vaniſh.

NOTES

ON

ASSEMBLY VI.

ENTITLED

MARAGENSIS.

PAG. 107. *Maragenſis.* This *Aſſembly* takes it's name from *Marága*, a city in Perſia, one of the metropoles of *Adſerbeijan*: remarkable not only for it's plenteous produce, pleaſant gardens, &c. but for men of learning and great genius's. Vid. *Ind. Geogr.* annexed to the *life of Saladin*, by *Schultens*. There is another *title* which this *Aſſembly* claims, viz. *alchaifáo:* a word that intimates different colours; and applied to a perſon who hath one eye *gray*, and another *black*. It is ſo called becauſe of the various matter of it's compoſition.

Ib. *Accompliſhed ſcholars.* Arab. *Knights of the pen, and princes of eloquence*; including both orators and poets, endowed with a peculiar firmneſs and ſtrength of mind.

Ib. *Making ext. verſes:* Arab. *Compoſing with great readineſs pure poetry:* or, *drawing marrow from the bone.*

Ib. *A new way: Ṭarîkaton gárron: a way diſtinguiſhed by a white mark:* applied to *true eloquence*, which in the Arabic phraſe appears with a candid, fair mark on her forehead. The character of a faithful Mahometan, is deſcribed in the hiſtory of *Timur*, p. 3. *cóllo agár-*

rin

rin mohággalin: every one who is diſtinguiſhed by a white mark on his forehead and on his feet.

Ib. *Diſſertation*, &c. The ſtyle of the Arabic here, we may ſay with *Schultens*, is very bold: for the *diſſertation not attempted*, is compared to *a virgin not defloured*. But it is in frequent uſe with Arabic writers; the compariſon of a *virgin* being applied to any noble ſubject, when the flower and dignity of it is ſuch as hath not been cropt, or treated of by other writers. *Thou art not the firſt Author of this oration*: literally, *Thou art not the Maſter of this oration's virginity.*

Avia Pieridum peragro loca, nullius ante
Trita ſolo. Lucretius.

Vid. *Schultens* Not. ad *Excerpta ex Iſpahanenſi*. p. 14.

Ib. *Richeſt*, &c. Arab. *Who have it in their power to hold and moderate the reins of eloquence.*

Ib. *Appear*, &c. Arab. *Like ſo many ſcholars, or clients that depend on the inſtructions of their maſters, or the advice of their counſellors.*

Ib. *Sehban Wajil.* Vid. Not. on *Aſſemb.* V. p. 97.

Ib. *Behaved*, &c. Arab. *Exceeded their bounds ſo as to be carried beyond the limits of their courſe.*

Pag. 108. *Declare*, &c. Arab. *Diſperſe from their little baſket dates both good and bad.*

Ib. *With ſilence*, &c. *Muchránbik.* A proverbial expreſſion, ſignifying the poſture of one, who as occaſion offers is ready to take his flight: and applied to him who is ſilently contriving ſome miſchief.

Ib. *Stretch out his arms: Li-janbáa.* A word appropriated to a ſerpent that fixes his eyes on the ground, with an intention *to leap ſuddenly on his prey*; in the ſame ſenſe with *átraka:* by which *Taábbeta Sjérran* deſcribes an artful, miſchievous man, viz.

When on the ground his eyes intenſly fix,
He ſpreads his venom like the morning dew,
Such is the poſture of the Baſiliſk,
Dire poiſon ſcattering in every place.

Ib.

Ib. *Couching: Rábidon.* A word corresponding with that in the Hebrew, *Gen.* xlix. 9. "Judah is a lion's whelp: from the prey, my ſon, thou art gone up. He ſtooped down, *rabatz*, *he couched* as a lion." There is a peculiar beauty in the ſame expreſſion as applied to *Cain*, *Gen.* iv. 7. "If thou doſt not well, SIN *robetz*, *lieth* at the door." i. e. *Coucheth*, in readineſs, as it were, to ſeize thee for his prey.

Ib. *Left off diſputing.* Arab. *When they had emptied their quivers.*

Ib. *Tumult*, &c. Arab. *When the tempeſts were calmed.*

Ib. *Dead writers.* Arab. *Putrefied, rotten bones.*

Ib. *Pure learning: Al-nákda: Coin not adulterated.* From *nákada: He pierced the drachma.* i. e. He tried whether it was made of good metal.

Ib. *Maſters: Mawabîdhato:* A Perſic word, appropriated to the *chief of the Magi.*

Ib. *Of the moſt perfect ſcience.* Arab. *Of looſing and binding.*

Ib. *Young genius's.* Arab. *New ſprings, or bubbles of genius.*

Ib. *Preſent generation.* The Arabic alludes to the *hippodromus:* with this queſtion, viz. *Wherein does the horſe of the age of two years, excel that of five years?* A proverbial form of ſpeaking, applied to the different talents of men of different ages.

Pag. 109. *Superior to vulgar*, &c. Arab. *Clearer than thoſe watering-places where cattle go to drink, and with their excrements diſturb ſo as that nothing appears but mud and filth.*

Ib. *Sublime and elegant.* The Arabic here reſembles the compoſitions of the Ancients to *wild beaſts:* as if they were looſe and irregular, not confined to any certain bounds: and which the authors formed not from their own genius, but patched together ſuch collections as by accident they could meet with.

Ib. *A real and juſt title.* Arab. Compares the ancient and modern writers with one perſon who *comes out of the water*, and another who is but juſt *entered*

into

into it: and that the latter may claim as much merit as the former.

Ib. *Jemáma.* Vid. Not. on *Aſſemb.* V. p. 104.

Ib. *The produce,* &c. Arab. *When he digs deep for water,* inſtead of finding it, *he diſcovers a vein of gold.*

Ib. *Principal,* &c. Arab. *The eye of eyes.*

Ib. *Solve,* &c. Arab. *To break this hard ſtone.* A proverb, intimating difficulties of the moſt abſtruſe kind.

Pag. 110. *Worſt ſpecies,* &c. A proverb, applied to the ignorant, and men of learning.

Ib. *Pebble ſtones, ſmall: Kíddaton: large, kadîdon.* To expreſs the approach of a number of people, the Arabs ſay, They come *kíddaton wa-kadîdon, both ſmall and great.*

Ib. *Have been raiſed,* &c. Arab. *Have placed themſelves as marks for darters.*

Ib. *Signalized themſelves,* &c. Arab. By experience raiſed *nakân, the duſt:* a word referring to the tumults of war. From hence the Arab. Poet:

Should you in battle ſafe protection ſeek?
Friendly reception you are ſure to find:
Ev'n tho' [nakón] the duſt of death riſes ſo high,
That thickeſt darkeſt clouds condenſe the air.

Weddachus Ibn Iſmael, commending the bravery of his troops, writes:

But in the field of battle you may ſee
The bold-contending horſes cloth'd with [nakón] duſt:
Their riders like fierce demons rage and ſtorm
For ſpoil, which they in bounteous gifts conſume.

Ib. *Confuſion.* Arab. Points out thoſe who have never ſeen an engagement, and at the ſight of it would be in as much terror, as the eye is, when injured by ſtraw or duſt obſtructing the ſight.

Ib. *Every man,* &c. Arab. "Every man beſt knows the mark of *kidhko, ſagittæ aleatoriæ, his arrow of chance.* A proverb, intimating, *Every one is beſt*

beſt acquainted with his own condition." One of the ſuperſtitions of the Arabians before *Mahomet*, was, to inſcribe particular marks on *arrows*; to mix them together, and to draw them out, that they might know what good or bad fortune would attend them. Vid. *Pocock.* Not. on *Abul Faraj. Specim. Hiſt. Arab.* p. 328. This cuſtom of divination was ſtrictly prohibited by *Mahomet. Alcor.* ch. v. v. 4. and v. 99. Comp. *Ezek.* xxi. 21. The king of Babylon ſtood at the parting of the way, to uſe divination: *he made his arrows bright.*

Ib. *Difficult points.* Arab. *The night will ſoon diſappear by the approach of the morning.*

Ib. *Satisfy themſelves*, &c. Arab. *To probe, as a ſurgeon does the wound, the depth of his inexhauſted well.*

Pag. 111. *Open the brighteſt vein*, &c. The Arabic compares the means uſed to find out what was true wit and judgement, to the *Lydian ſtone*, which was applied to diſcover genuin from adulterated gold.

Ib. *Entruſted*, &c. Arab. *They inveſted him with the dignity of a ſponſor.*

Ib. *Chawârigi*, or *Karegites*, *ſeparatiſts.* The principal leader of theſe men for twenty years, was *Katri Temimenſis*, ſurnamed *Abu Naâma*, from the horſe he uſed to ride on: and called *naâma*, becauſe, in ſwiftneſs he exceeded an *oſtrich*, which in Arabic is *Naâmah*. The *Karegites* revolted and made an inſurrection againſt *Ali*, the fourth *Caliph* from Mahomet. Vid. *Ockley's Hiſt. Sarac.* vol. 2. p. 50. edit. 1757. They were reckoned heretics, maintaining that in this world, there was no neceſſity of a ſuperior power, or *Imâm*, a name peculiar to Mahomet. Vid. *Ab. Phar. Hiſt. Dyn.* p. 170. Read more of this ſect and their tenets: *Sale's Prelim. Diſc.* to his tranſlation of the *Coran.* p. 173.

Ib. *More numerous.* Arab. *More weight was laid on my ſhoulders. One of light ſhoulders*, proverbially, is, *a man who hath neither family nor riches.*

Ib. *My ſubſtance exhauſted.* Arab. *My ſmall rain or dew dried up.*

Ib.

Ib. *A ſupply.* Arab. *Refreſhing the ſplendor of my countenance.*

Ib. *At all times.* Arab. *He aſſiſted me both morning and evening.* Vid. Not. *Aſſ.* I. on *Excurſion*, p. 11.

Ib. *Chearful reception*, &c. The Arabic by a bold figure compares his *deſire of returning*, to *riding on the back of alacrity.*

Ib. *Uſual points*, &c. What our Author means, is, that the words to be uſed in that *epiſtle* or *writing*, muſt alternately be ſuch as are marked with the *diacritical points*, and with others not ſo diſtinguiſhed. For whoſoever is acquainted with the *Arabic alphabet*, knows, that there are *fifteen* letters with, and *thirteen* without thoſe marks.

Pag. 112. *I ſtudied*, &c. Arab. *I cultivated*, or *made ſuit to my eloquence, ſo as to bring it to maturity, but received not the leaſt anſwer.*

Ib. *My thoughts*, &c. Arab. *I kept my genius awake.*

Ib. *A river would overflow*, &c. Proverbially uſed when we aſk a favour, and there is no neceſſity for aſking it.

Ib. *Committed the truſt*, &c. Proverbially, *Thou haſt given the bow to him who knows how to poliſh it:* intimating, that an eloquent man is beſt qualified to ſpeak in public.

Ib. *Given the province*, &c. A proverb of the ſame kind: Arab. *Thou haſt given the houſe to it's builder.*

Ib. *Recovered his ſpirits.* Arab. *Meditated even till his ſpring (exhauſted) recovered it's vein*, i. e. *his paternal genius.*

Ib. *Reduced*, &c. Arab. *Recalled his milch-camel to her uſual diſcharge of milk.* In commendation of an eloquent man, the Arabians ſay, *How plenteous is the flow of his milk!*

Pag. 113. *With eaſe*, &c. Arab. *Smoothly, and without knots.*

Ib. *Supports you*, &c. Arab. *Feeds*, or *ſupplies the mouth with nouriſhment.*

Ib. *Quarrelſom.* Arab. *Hurts your eye with a ſtraw*, or *mote. Straws in the eye*, figuratively expreſs *vexa-*

tion, and *pain*. For inſtance: *My poverty gave him as much pain as if a ſtraw was in his eye. A man of courage can not bear a ſtraw in his eye:* i. e. *He is never eaſy till he hath avenged himſelf of his adverſary. He ſhuts both his eyes, having ſtraws in his eye-lids:* i. e. *He labours under great difficulties. They raiſed mine eye to it's ſight, after I had contracted the eye-lids by the burning pain of the ſtraw:* i. e. *They refreſhed me after my great afflictions.* To the ſame purpoſe, *A generous man, if your eye is injured by a ſtraw, removes the blemiſh ſo as that it cannot be ſeen. A ſtraw in the eye*, is by the Arabians applied in the ſame ſenſe with that which our Saviour, *Mat.* vii. objected to the Jews. Thus the Arab. Poet writes:

Fix'd in Thine eye is evidently ſeen
A tranſverſe beam, th' impediment of ſight:
And yet to thy obſervance it is ſtrange,
That Mine's obſtructed by the ſmalleſt ſtraw.

Ib. *Raiſed their expectations*, &c. Arab. *Sons of hope.*

Ib. *Bounteous*, &c. Arab. *Does not contract the hollow of his hand. Contracting and opening the hand*, being oppoſite terms to covetouſneſs and liberality. Thus the Poet *Zohair* ſpeaks in praiſe of a generous man:

So uſed to ſtretch and open wide his hand,
That to contract it, 'twas in vain to ſtrive:
For ev'ry finger ſtrong reſiſtance made.

Vid. verſ. 8. *Carm. Tograi.*

Pag. 114. *Look upon*, &c. Arab. *Let thy moon ſhine upon him.*

Ib. *Repelling*, &c. Arab. *A ſharp ſword will deſtroy them*, i. e. in the Eaſtern ſtyle, *Steddineſs in a family reſiſts hoſtilities:* but *if the edge of the ſword is blunt*, i. e. *If the family is at variance with one another*, there ariſes great confuſion.

Ib.

Ib. *Raiſes*, &c. Arab. *Honour builds*, i. e. A good character riſes by degrees like a ſtately edifice. Thus the Poet *Labidius*:

The building which our Anceſtors contriv'd,
Was form'd with ſuch ſuperior eminence;
That now their progeny, both old and young,
To mount the higheſt ſummit are prepar'd.

Ib. *Empty*. Arab. *Let him gather thy fruit*. A very rich man by the Orientals is frequently compared to a tree loaded with fruit.

Ib. *Showers*. Arab. *Let thy heavens*, or *thy ſky ſend forth rain*, i. e. Pour down thy favours on ſuch as deſerve them.

Ib. *Urged him*, &c. Arab. *His eager deſire leaped*. Expreſſing both the inward impulſe of his heart, and the outward motion of his body.

Pag. 115. *No feathers, and large plumes*, are applied by the Arabians to *poverty and riches*.

Ib. *Cares refreſhed*. It is uſual with the Arabian Writers to compare anxieties and troubles with travellers much fatigued, and making as it were a forcible entrance into ſome place of common reception: ſuch were their *caravanſeras*, built for the refreſhment of ſtrangers. Thus the Poet *Moleichus*:

When care approaches, like a trav'lling gueſt,
Free entertainment ſhe is ſure to find.
With vigour ſtrong, and with undaunted mind
I bear the pain, tho' piercing as a ſword.

To the ſame purpoſe *Ommia*:

I feed the watchful hoſt of all my cares,
Let them attack me with their utmoſt ſtrength!
Secure as if on camel's ſtrongeſt back,
Tedious and dang'rous journies I purſue.

Ib. *Old age, grey hairs*, &c. Thus the Poet *Ommia* deſcribes family misfortunes:

Juſt as the Heir with long impatience waits
To ſeize th' inheritance of his father's wealth:
So by the ſame hereditary right,
The miſeries of fortune I poſſeſs.
Theſe make me old and grey before the time,
Conſume my body, and reduce my ſtrength.

Ib. *Tears to pieces.* Arab. *Fixes his tooth:* To bite and devour him. The tooth is applied to any one who has it in his power to injure you. So our Author, *Aſſemb.* 21.

Thus the viciſſitudes of fortune you'll prevent,
And with ſecurity defend yourſelf
From her diſtorted nail, and crooked tooth.

Again, *Collect. Hudel.*

No ſmall calamity from me expect,
Thou'lt feel the bite from it's diſtorted tooth.

Ib. *Thoughts corrupted.* The Arabic is a proverbial form, viz. *His wood is not corrupted, ſo as to be deſtroyed.* By *wood* the Arabians ſignify both the *inward* and *outward* condition of man. Thus our Author, *Aſſemb.* 21.

Tho' fortune preſs'd me hard, my wood remains
Firm with it's bark, not yielding to her ſtroke.

Aſſemb. 20. Speaking of one in great diſtreſs, he writes:

The vigour he poſſeſs'd, his wood robuſt,
To ſpoil and weaken, Fortune never ceas'd.

Aſſemb. 30. Intimating the miſery of family-misfortunes:

Misfortunes various in their kind
My building, tho' of ſtone, attack'd,
The ſplendid architecture's ſpoil'd:
The whole foundation much decay'd.
They've broke my wood; but wo to him,
Whoſe branches by misfortunes fall.

Ib.

Ib. *Any one*, &c. Literally, *The breaſt that diſcharges it's obſtruction, is not to be blamed:* alluding to a proverb, viz. *It is not poſſible for a diſordered breaſt to avoid ſpitting*; ſignifying, That he who labours under adverſity, may be ſuffered to complain.

Pag. 116. *Do not fruſtrate his expectations*, Arab. *Make his hope white.* A *black* and a *white countenance*, in the Arab. ſtyle, are *a dejected and chearful* one.

Ib. *Maſter of*, &c. Arab. *How ſtrenuous he was in the conteſt of eloquence.*

Ib. *Serugium.* Vid. Not. *Aſſemb.* I. p. 17.

Pag. 117. *Tread the paths*, &c. Arab. *Draw the train of my long ſplendid robe.*

Ib. *Glittering ornaments.* Arab. *I prided myſelf in the garment of youth:* The flouriſhing ſtate of which is compared to a ſplendid robe, wrought with much art and ſkill. *A robe* or *garment* is a word which the Arabians apply to *life.* Thus, He took away his *garment of life:* i. e. He deprived him of life. From hence the Poet in *Hamaſa:*

What! tho' he wears the robe of life prolong'd;
Yet 'tis not worth the name of honour's robe.
The ſofteſt youth that glitters to the eye,
Will ſoon be ſpoil'd of all his ſhining dreſs;
Like ſlender reed expos'd to ev'ry blaſt:
Verdant to-day, to-morrow quite decay'd.

The ſofteſt youth: Arab. *The brother of ſoftneſs.*

Ib. *Nobleſt rank.* Arab. *Beaſts*, particularly *lions*, of the moſt generous breed.

Ib. *Meaneſt claſs.* Arab. *Hyænas.*

Pag. 118. *Very generous.* Arab. *Had filled his mouth with jewels.* Comp. *Pſal.* lxxxi. 10. *Open thy mouth wide, and I will fill it.*

Ib. *I knew*, &c. Arab. *I knew of what kind of wood his tree conſiſted before it's fruit was ripe.*

Ib. *Diſplay'd*, &c. Arab. *Before his moon had ſhone with ſuch ſplendor.*

Ib. *Not to make*, &c. Arab. *Not to draw the ſharp ſword from it's ſheath.*

Ib. *Bounteous rewards.* Arab. *With his cloak-bag full and ſwelling.*

Pag. 119. *Partial favours.* Arab. *They do not rightly fit, or adjuſt favours,* ſo as to make them proper and acceptable to the perſon who receives them. The original literally compares ſuch *favours* to *butter*, or any other ingredient which uſed to be put into leathern bottles; which ingredients periſhed, and came to nothing if the bottles were not well prepared to receive them. Comp. *Mat.* ix. 17.

Ib. *Deluded*, &c. Arab. *Be not deceived with a meridian ſhining vapour:* which by reflexion of the rays of the ſun appears in the fields and ſands a ſtream of water, but really is not.

ARA-

ARABIAN PROVERBS
IN THE SIX ASSEMBLIES.

YOU may hear Moaid, but not look on him ——— Pref. pag. 3
Let both thy hands be fill'd with duſt ——— Not. pag. 9
He forſakes not his father either morning or evening ——— 11
His ſcorpions creep ——— 14
Let his hands be cut off ——— 15
He laid his duſt ——— *ib.*
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